

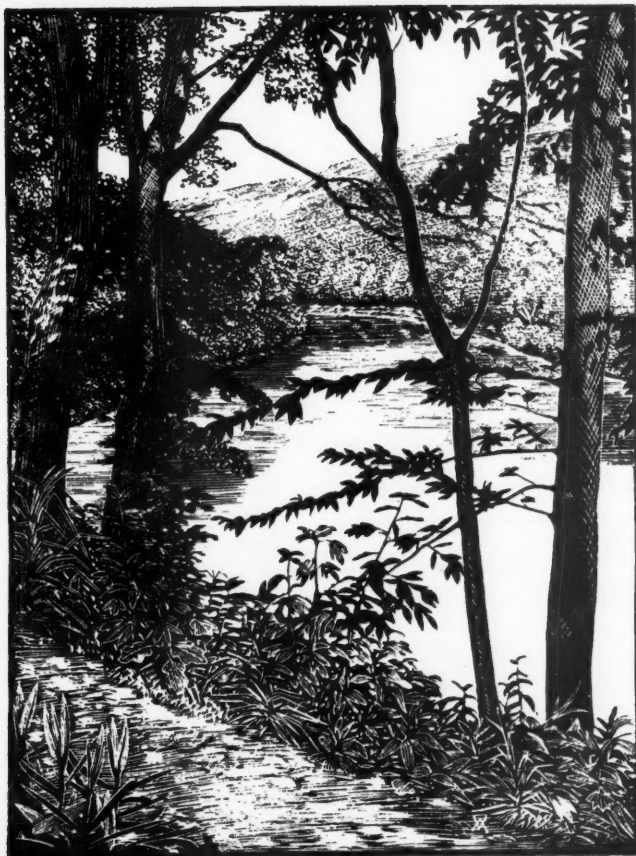
THE

DEFENDER

Magazine

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1951

Volume 25
Number 10



GERALD B. WINROD ★ EDITOR

BEER OR BIBLES?

While Americans are once more being called upon to sacrifice their sons, and the boys themselves are compelled to give their all for peace, the brewers are busy capitalizing on these calamities with offers of free beer. Two breweries have just given one million two hundred thousand cans of beer for distribution FREE to our boys in Korea. While making it appear that they are friends of the boys, brewery trade journals gloat over the fact that they are making new customers for their poisonous product.

The National Spiritual Defense Crusade, with a long record of Bible distribution in the Far East, is determined to meet the brazen challenge of the brewers with spiritual resistance. Believing that Christians are willing to match every can of beer with a Bible, a tremendous campaign is now under way, the goal of which is to place a New Testament in the hands of every American serviceman in the Far East. Dr. Sam Swain, Director of the Crusade, believes that if our boys must die fighting in our defense, they should have Bibles instead of beer.

Friends who have contributed to the campaign in the past months may rejoice in the fact that their offerings are now affecting the spiritual life of Japan, as evidenced by the letter from General MacArthur's office, reproduced at the right.

Join Now

In the Crusade to place a New Testament in the hands of every Serviceman in the Far East. Be a prayer partner, and help lift the burden which is too great for one man alone. A deluge of offerings is needed. Some can give as much as \$50.00 or \$100.00. Others scaled down from \$25.00 to \$1.00. All who respond to this appeal will receive a free copy of Dr. Swain's timely book "Atomic Bomb and the World's End."

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SUPREME COMMANDER FOR THE ALLIED POWERS
CIVIL INFORMATION AND EDUCATION SECTION
APO 500

Dr. Sam Swain, Director
National Spiritual Defense Crusade
P.O. Box 910
Akron, Ohio

Dear Dr. Swain:

General MacArthur has requested me to acknowledge receipt of the Testaments so generously forwarded by you for distribution among the Japanese people. As you are aware, the Bible is in great demand in Japan today, and your gift is welcome. Your gift copies of the Testament will be presented where it is believed they will be used most effectively.

It is hoped that your interest in the spiritual rehabilitation of the Japanese people will continue. I assure you that it is sincerely appreciated.

Very truly yours,

(Signed) D. R. Nugent

Lt. Col., USMC
Chief, CIE Section

NATIONAL SPIRITUAL DEFENSE CRUSADE
POST OFFICE BOX 910, AKRON OHIO

Dear Dr. Swain:

Enroll me as a prayer partner to help with the printing and distribution of New Testaments among American Servicemen. I enclose \$_____ to help meet immediate needs.

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DEFENDER MAGAZINE

Mindszenty

A Review of "The Cardinal's Story ... By Stephen K. Swift

"Torture experts of the Kremlin had torn the soul of this man of steel apart ... and put it together again."

THE ATTENTION of *Defender* readers is invited to a shocking book, "The Cardinal's Story," which contains the unabridged story of Christian persecution in Hungary.

The three principal victims were the heads of the Lutheran and Presbyterian denominations ... Bishop Louis Ordass, Rev. Leslie Ravasz — and Cardinal Mindszenty, the leader of the Hungarian Catholics.

Mindszenty was subjected to more brutal treatment than the other two, because there are more Catholics than Protestants in Hungary. His mind and body finally cracked up under pressure of the dread Soviet secret police.

By the use of mysterious drugs, psychological persecution, black magic and physical violence, they reduced him to an automaton ... at their mercy, under complete hypnotic control.

He begged them to take his life. "Kill me," he plead. "I am ready to die."

With this introduction, your review editor is ready to open one of the most amazing books ever written, "The Cardinal's Story."

The setting was the People's Court, presided over by Communist judges, determined to convict Joseph Mindszenty. The staging was carefully planned in Moscow and rehearsed in the torture cellars of the secret police.

The Kremlin had previously ordered the Hungarian government to have its "religious problem" settled by a certain date. Five Communist leaders sat down and mapped a cold blooded attack on the Christian leaders of the nation. The first move was an all-out propaganda campaign by press and radio. This was followed by arrests and physical violence.

Christians around the world watched the trial of Mindszenty with mounting horror. They remembered the Cardinal as Hungary's most unyielding opponent of Communism, who had marched away to prison 38 days earlier with head high, proud of his beliefs and ready to make whatever sacrifice necessary.

Now, as the human frame of Joseph Mindszenty faced his Communist persecutors, it became clear that he had suffered a more grisly martyrdom than death. The Communists had tampered with his soul.

From the lips of the man once adamant in the cause of righteousness, tumbled the words of a stranger, confessing, recanting and pitifully eager to atone for his "sins" committed against the Communist regime.

What happened to him during the weeks spent in prison? This book tells the whole story — the inside story.

Incredible as it may seem, Kremlin experts had torn the soul of this man of steel apart ... and put it together again. By the use of torture and drugs, they bisected his personality, left it in suspension for a time, then reunited it according to a psychological formula that fitted a precise political design. The result was a complete change of spiritual personality, occupying the same physical body.

Men to whom this rock of a man had been previously known, shuddered at the weird scene of Mindszenty standing before the People's Court, tense and pale, anxiously confessing crimes he could not possibly have committed. It was a miracle of evil, nauseating to all people everywhere, who bore the name Christian.

The outcome of the trial is history and was, of course, determined in advance. The Cardinal was sentenced to life imprisonment. From that date the hordes of organized atheism have held unhindered sway in Hungary.

Extra copies of the *Defender* are available in bundles at the rate of 15 for \$1.00.

BUDAPEST, HUNGARY was the scene of a shocking human drama during the first week of February, 1949.

Address all communications, except those relating to advertising, to The Defender Magazine, Wichita, Kansas. For advertising rates, write the Religious Press Association, 5113 Market St., Philadelphia, Pa. Entered as second-class matter January 22, 1927 with the Post Office of Wichita under the Act of March 3, 1879. Published monthly.

\$1.00 the Year ... 27 Months \$2.00

A few days after Mindszenty's "conviction," fifteen Protestant leaders were arrested in nearby Bulgaria and charged with crimes of a similar nature.

The juggernaut of atheism is rolling. Protestants err if they suppose that Communism plans a lesser fate for them, than meted out to the Catholics of Hungary. Every Protestant pastor, teacher and evangelist, indeed, every Christian, represents a barrier to the atheistic ideology ... a barrier that will be ruthlessly crushed wherever Communism gains the upper hand.

For this reason, "The Cardinal's Story," by Stephen K. Swift, is mandatory reading for all Christians. Here is the book which tells, for the first time, the details of Mindszenty's weird transformation and how it was planned and executed.

Readers will be appalled at the scenes, enacted against a background of breath-taking terror and intimidation, which led to the disintegration of a great personality.

The author, a Hungarian by birth, who has lived 25 years in the United States, is a former foreign correspondent and an executive of the Continental Press. To gather the material for his book he travelled to Europe and interviewed 42 eyewitnesses ... peasants, churchmen and even a colonel of the political police.

The reports of the witnesses were carefully checked and authenticated, then woven into a unified story.

A brief quotation from the author's Foreword suggests the background and plan of the book:

"Shortly after the trial I left for Europe to collect the documentary material and the testimony of the eyewitnesses, on which these pages are based. Twenty-nine days of exhaustive investigations and interrogations ensued, and no effort was spared in scrut-

inizing the reports and in securing corroboration of facts. Trustworthy persons who fled Hungary have substantiated these accounts, and there is no reason to doubt their fidelity and sincerity."

The book is divided into three sections and a lengthy Appendix. *Space is available in this review to scan only the first two divisions.*

★ ★ ★

SECTION I, "In the Footsteps of Saints," introduces the stalwart figure who rose from a peasant home to a position of world prominence.

Personal and political sidelights are thrown upon his character, as he emerged more and more into the limelight as a champion of freedom and religion. With the coming to power of the Communists through pressure techniques, Mindszenty became marked as an obstacle that would sooner or later have to be removed.

After delivering a stinging rebuke to Communism in a pastoral letter, he immediately became the people's idol and champion. Huge crowds thronged churches and public squares when he spoke.

Moscow feared his great influence, but the Cardinal was so firmly placed in the national life that enemies dared not touch him. They offered him safe conduct out of Hungary, but he refused.

"In four months I shall probably be waiting my turn in a hangman's cell," he said. "*But I shall never change my policy or take back any of the things I have said against the Communist government.*"

In November, 1948, the Communists began to close in. His residence was constantly watched. Press and radio roared with invective against him. Reds took over a nearby factory and turned it into a dormitory for the 80 members of the secret police assigned to destroy the good man.

Mindszenty wrote his last pastoral letter. On the envelope he scribbled the now famous note to his clergy, advising them that any "confession" appearing over his signature would only be the result of "human frailty."

In a personal letter he warned that he might be drugged and thus tricked into confessing what he had not committed. But he said: "After taking so many things, the world can still rob us of this or that, but it cannot take our faith in Jesus Christ."

He moved with steady step from Gethsemane to Pilate's court, but collapsed beneath the weight of his cross before reaching Golgotha.

When the police came for him, his mother said: "Son, do not be afraid of death, if necessary."

★ ★ ★

SECTION II is entitled, "The Martyrdom of a Soul."

Christians will read this part of the book with mounting nausea as the author unfolds intricate details of the Cardinal's torture ... but these are facts that must be faced!

They show what can and will happen to preachers and priests in the United States if the Communist power is ever allowed to gain control.

The picture of a soul in suspension, its orientation shattered, the habitual responses of a lifetime forgotten, being re-constituted to fit the desires of Communist persecutors ... such a picture is indescribably horrible. No greater inhumanity has ever been devised against the citadel of a human soul.

Three "examiners," under the direction of a mysterious "Professor Gerson," from Moscow, carried out the torture in three hour shifts. They worked according to a precise pattern.

Mindszenty was first made to stand, facing a brilliantly lighted whitewashed wall, arms raised high in the air for 40 hours while the torture experts battered his personality. The same questions were shouted again and again, the same query sometimes a hundred times in succession.

The inquisition was begun on a Wednesday morning. Thursday evening at eight o'clock, after having no food or water nor being allowed to attend to physical necessities, the victim was permitted to sit down for a few minutes.

He was given a little coffee, then forced to rise and the interrogation

THE CARDINAL'S STORY

By Stephen K. Swift

The eyewitness account of Cardinal Mindszenty's battle with Communism in Hungary, enacted against a background of breath-taking terror and intimidation. For the first time, the detailed story of the Cardinal's weird transformation is related, by which he was made to betray himself, on orders of the Communist secret police. Complete stenographic report of the trial is a part of the story. The attack upon Cardinal Mindszenty may be taken as a preview of what Communists plan for Christians throughout the world. PRICE \$3.75.

DEFENDER PUBLISHERS ... WICHITA, KANSAS

continued. Shifts worked with him throughout Thursday night. No respite was permitted.

The torture continued all day Friday. Finally, by Friday night, he began to show signs of exhaustion. He asked for something to drink and the inquisitors plied him with "coffee." He consumed 27 glasses of the drugged beverage that night.

Meanwhile the persecutors hammered his eardrums with fabricated "facts."

By Saturday forenoon Mindszenty could hardly be recognized. His legs gave way and he fell down several times but was forced to continue. He still answered questions, however, with a resolute "No."

That afternoon, some of the Cardinal's close friends and acquaintances were brought in, among them two nuns, beaten to an unrecognizable pulp. One of the men was Mindszenty's secretary, who had broken down under the inquisition and "confessed."

Finally, after 84 torturous hours, the victim was helped to a table. There he signed papers prepared by his persecutors, with no knowledge of what the documents contained.

After being removed to his quarters, the first of many injections was begun. The victim lay on the hard wooden slab that was his bed, seemingly lifeless, rigid and staring at the ceiling. Guards, thinking he was dead, summoned physicians, who merely smiled and assured them the body would recover. The soul, however, had received a mortal wound.

The next day Gerson came to him for the first of many visits. The chief inquisitor assumed a soothing and considerate attitude, expressing confidence that the Cardinal had by now seen that resistance was useless. A little food was placed before him and another hypodermic administered.

By this time the interrogators had decided that a handwritten "confession" was required. Peasants might insist that a typewritten, signed confession was a forgery. The good man refused to cooperate.

By ten o'clock that night, he was again facing the whitewashed wall, with hands above his head. Then the recitation of each and every sentence of the confession was repeated over and over. By the time the shift changed, even the guards knew it by heart.

Thirteen hours later the handwritten "confession" was delivered to the desk of the chief of secret police.

Two days after, interrogation was

resumed, but of an entirely different character. The questioning was carried out twice a day for three hours each period, with a respite of three hours between.

Mindszenty's life now became routine. He came under the constant care of a doctor, who even visited him during the night. The injections became accepted and regular, and once the Cardinal even commented that he felt much better after receiving them.

Gerson became a frequent visitor, and the two had quiet discussions on many subjects not related to the torture ... sometimes of philosophy and the human being as an individual. Occasionally when Mindszenty made incoherent statements, Gerson would correct him and make him repeat the corrected sentence.

A distinct change in the Cardinal's personality could be observed from day to day. He practically ceased to act as an individual, and seemed in a daze. As time progressed, he became more and more dependent on other persons and his acts were responses to outside influence or a command.

"Processing" by the secret police consists of three phases," writes the author. "In the first the prisoner is made to 'confess.' In the second, the most difficult, he is convinced of his deeds, is made to elaborate on his confession, and is taught to analyze, simply and logically, the details and the circumstances of the 'crimes.' This phase ends when the prisoner actually becomes convinced of his guilt, and his mental and emotional reaction gives conclusive proof of it.

"In the third and last phase he is prepared for the public trial, to be a witness against himself and others, to show remorse and indicate through words or behavior the wish to atone, and to accept the sentence passed upon him without argument."

Now that the mistreatment suffered by Cardinal Mindszenty has come to light, his transformation in the People's Court becomes understandable. A new personality faced the judges, clothed in the flesh of Joseph Mindszenty.

Author Swift has included the complete transcript of the trial in "The Cardinal's Story." Now, for the first time, Christians may read every word of this tragic miscarriage of justice, which ended in life imprisonment for a great leader, and left Hungary wide open for complete and unhindered Communist exploitation.

Religious liberty has vanished now, and church leaders, both Protestant and Catholic, must carry on their work

under the iron heel of atheistic Marxists.

★ ★ ★

A LADY was sitting in a hotel lobby at Washington, D. C. reading this book.

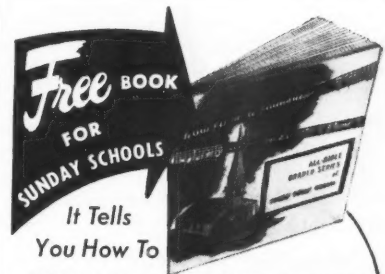
She became so deeply engrossed that without realizing what was happening ... she screamed, "No! No! They couldn't do that to him!"

Others turned and looked in her direction, but she kept right on reading, oblivious to their presence.

This incident illustrates something of the impression that "The Cardinal's Story" makes upon the mind of the reader.

No review could do this book justice. The present effort barely scans the surface and offers a limited outline of two sections. It must be read in its entirety. The author and publishers deserve the thanks of Christians everywhere.

The price of \$3.75 represents a cost of approximately one cent a page — which, to say the least, is a sound investment.



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Scripture Press

Mentor Graham

The Man Who Taught Lincoln

The story of Mentor Graham should be enshrined in the hearts of all Americans. Good people will recognize it as one that should live.

THE MAN who taught Lincoln — who gave Lincoln to the Nation and later dropped completely out of sight, has been rediscovered by two distinguished authors ... Miss Kuni-gunde Duncan and Professor D. F. Nickols.

How they came to develop their search, and the long trail covered in reconstructing one of the great but hidden personalities of American history, is a story stranger than fiction.

Not one person in a thousand studying Lincoln, has ever come upon the man actually responsible for the historic role played by the Great Emancipator.

It is to be questioned if the name Abraham Lincoln would have been known beyond Brush Creek and New Salem, had his path not crossed that of *Mentor Graham*.

Miss Duncan came upon Graham quite by accident ... but later discovered that she was a distant cousin of the "Graham clan."

This kinship gave her access to family records, old letters, photographs, and the memories of people who had known Mentor Graham. She and Professor Nickols worked five years, assembling material, *resurrecting* the hero of their story from the long buried past.

Some years ago, Miss Duncan had occasion to visit the "Lincoln country" in Logan County, Illinois. There she met Professor Nickols, who held a position of prominence in the teaching profession.

Having caught a fleeting glimpse of Mentor Graham through a few obscure references, he felt that a search should be made for more information. He told Miss Duncan that a biography of the shadowy figure was needed to fill in certain gaps of the Lincoln story.

This conversation marked the beginning of one of the most remarkable expeditions in American literary his-

tory. The book, "Mentor Graham, the Man Who Taught Lincoln," came as a result of the effort.

The authors traveled 7,000 miles in three States. They covered every mile of "Lincoln country" in Kentucky and Illinois. They interviewed more than 200 of Mentor Graham's descendants, pupils and others who remembered or knew of him. They wrote 2,241 letters, representing a coverage of every library and historical association in the United States, and individuals in eleven States.

Early in their investigation, they discovered that a fire had destroyed Graham's books and papers. They were therefore compelled to rely largely upon word-of-mouth tradition. Only a few of his letters were ever retrieved.

The book contains two Forewords ... one by each author.

Professor Nickols says:

"For five years Miss Duncan and I have sifted libraries over the country; and each of us has made many excursions into the South and about Illinois, searching out the facts of Mentor Graham's life.

"In the light of all that happened at New Salem, it is clear that that village was the turning point in the life of Abraham Lincoln. It was the spring-board of a career unparalleled in secular history. This book is presented in justice to the forgotten man who did more for Lincoln than all others."

Miss Duncan says:

"When a humble schoolmaster has been dead for more than a half century; when fire has destroyed his books and papers, including his own carefully kept records of his daily affairs; when there is little to be found concerning him in public prints, since he figured only rarely and modestly in any public capacity — can his biography be written?

"Few would concede that it could be: the task would seem to be an impossible one; yet that is the task that has been undertaken here."

★ ★ ★

MENTOR GRAHAM was of Scotch ancestry. His forebears came to America in 1701.

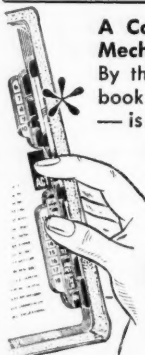
Shortly after the Revolutionary War, Nancy and William Graham made the perilous journey "over the mountaints" to Kentucky. The family group included little six year old Jeremiah, the father-to-be of Mentor Graham.

One of the first acts of the new settlers in the Green River country of Kentucky, was the erection of a log meeting house for the little Brush Creek Baptist congregation.

Nothing can yield a better picture of the kind of a disciplined world into which Mentor Graham was born, than the painfully handwritten set of church rules, still preserved:

"No member shall have the privilege of laughing during the sitting of this church, nor of whispering in time of public speech.

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"No person shall abruptly break off or absent himself from this church without liberty obtained from it.

"When any male member misses any two consecutive meetings, he shall give satisfaction to the church for so doing, before he takes his seat.

"Members of this church who stay longer than their necessary business requires at places where drunkenness, frolicing or revelling are carried on, they shall be dealt with as transgressors.

"This church condemns the practice of its members carrying unlawful weapons such as pistols, dirks, etc. — unless travelling at a distance — such being contrary to the spirit of the Gospel, and any member of this church carrying such weapons shall be dealt with as though he were guilty of criminal conduct, as the church may think fit."

Soon after the Brush Creek congregation was organized, its members prepared a memorial asking the Kentucky Constitutional Assembly to act against slavery.

Mentor Graham was born in November, 1800. "In the cabin, on a rude corner pole-bed lay Mary Graham, her first-born son in her arms."

Jeremiah "wanted that his boy should be a teacher." The name Mentor was therefore chosen because they regarded it as a "fancy" term for "teacher."

The dream of the parents for the future of their offspring eventually came to full realization. Brush Creek ideals were destined to reach fruition by being transmitted through their son to a friend who would later lead the nation.

★ ★ ★

THE EARLY settlers brought religion with them to Kentucky — vigorous, rugged religious convictions. Community interests and social life centered largely around the churches. Mentor grew up in this kind of a climate.

Clashes over doctrinal beliefs were frequent. There were emotional excesses.

It was during this period that the "jerks" developed in religious meetings. On one occasion, a local preacher visited a distant camp meeting and reported seeing thousands "falling together as if the breath of God had mowed them down."

He saw "fallers laid out in rows and heard children preach like inspired angels." Speakers stood on stumps, exhorting members of the congregation

who moved from place to place. He described ten thousand people praying, singing, dancing, preaching and jerking at one time.

Baptists of the Green River country rejected all this with stern finality. They condemned "bodily exercises" at religious gatherings and expelled members caught indulging in the practice. They placed emphasis upon personal conduct and surrounded adherents with fences made of *do's and don'ts*.

Jeremiah said that anybody who "got religion at a camp meeting and kept on breeding slaves for sale had just got orders from the devil." Mentor Graham absorbed anti-slavery concepts with his mother's milk.

"Public prints were a veritable tempest of debate about right and wrong, heaven and hell, truth and justice. Religionists questioned statesmen. Atheists ridiculed religionists . . . Mary Graham now lay, pondering such of these things as had reached her, wondering what should be withheld, what taught, to the new little son."

As a boy, the word Mentor heard most was "wicked." It was wicked to waste food, to tear clothing, to let the ducks go hungry, not to want to rock the baby, to disobey parents, to lie, "cuss," or be lazy.

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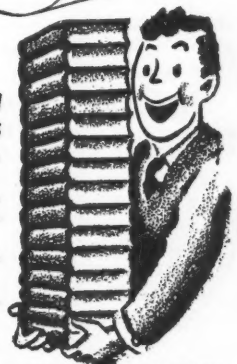
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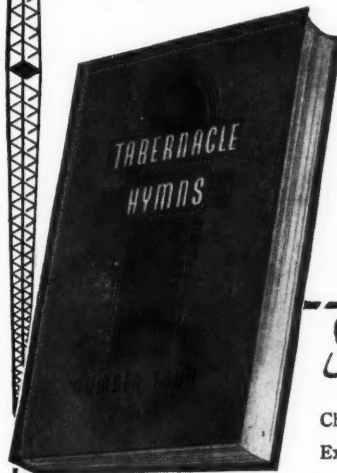
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or six," say the authors, "yet how steeled they made the man."

A few years after Mentor's birth, another son was born into a family some distance away. Tom Lincoln and his wife named their boy Abe.

The fathers of both sons were against slavery. They attended Baptist churches and saw each other occasionally. The children sometimes played together. Once, while making hay, the four were drawn to a house through the screams of a woman being murdered by a drunken husband.

(Because of limited space available for this review, it now becomes necessary to skip several chapters of the book . . . and come to that part of Mentor Graham's adult life when we find him serving as a schoolmaster.)

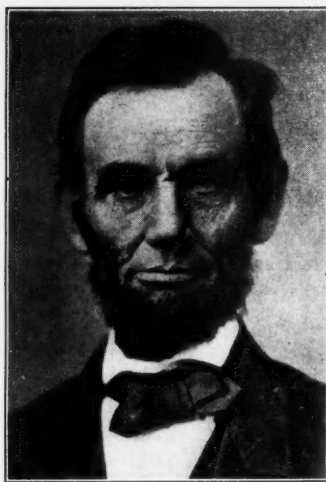
★ ★ ★

WHEN NEWS came that Illinois had voted down slavery, Mentor and his wife Sarah, began to talk about moving north from Kentucky.

"They weighed and re-weighed the pros and cons until finally Graham decided to go prospecting for himself to see how matters stood."

Mentor could hardly wait to reach home from the Sangamon country of Illinois . . . to tell Sarah, friends and neighbors about the wonderful things he had seen and learned on the trip.

No time was wasted in closing out his affairs at Brush Creek. They left on October 2, 1826 by wagon for the North. Others accompanied them and ten days were required for the cavalcade to make the trip. There were a number of churches in the Sangamon country — Hard Shell Baptist, Regular Baptist, Presbyterian, Methodist and demonstrative groups whose services were characterized by the "jerks."



Graham at once organized a school and started teaching "reading, writing, arithmetic, geography and grammar." Classes were held in the Baptist Church of New Salem.

"It was his lifelong fault, or virtue, that no child who wanted to learn was ever turned away from Mentor Graham's schoolroom door because his parents would not, could not, or did not pay tuition.

"He was always gentle and patient with pupils, seldom using the rod or the power of reprimand."

The Bible was used as a text, but he insisted on letting it speak for itself without argumentative or theological interpretation.

Mentor Graham distinguished himself, both in Kentucky and Illinois, as a temperance leader. Slavery and liquor were regarded as twin devils. And his most famous pupil agreed with him!

★ ★ ★

THE Lincoln clan also migrated north. It was in April, 1830 that Abe arrived in New Salem.

The gawky young man who was to be President, had the misfortune of getting his flatboat stuck on the milldam that breached the Sangamon river. Going down to see the commotion, Graham noted that the man in trouble was his boyhood friend from back in Kentucky. He told the boatman where an auger could be borrowed to drain the water out of the boat — after which it was reloaded and continued the journey downstream.

Lincoln remembered the village gratefully and later returned to make it his home. He drifted back at a time when an election was in progress. Graham, as clerk, was shorthanded. Lincoln accepted an invitation to help count the ballots.

The schoolmaster studied the strip-ling and observed excellent raw material for possible future leadership. He talked with Lincoln about slavery and liquor at first opportunity and found that their ideas paralleled.

"Drop in to see me, Lincoln, whenever you feel like it," said Graham. These proved to be historic words. "Lincoln walked straight to Graham's book shelves that night, and straight into his heart . . . Graham drew the youth out, learned what education he had had, and that first night, elicited from him a statement of his ambition to be a public man."

The thirteenth chapter of the book bears the title, "Graham's Most Advanced Learner."

It explains how Lincoln lived in Graham's home and attended classes in the Baptist Church . . . how Lincoln thirsted for knowledge, was taught grammar and other subjects . . . and how he came to rely solely upon his teacher for guidance in acquiring a practical, usable education.

The authors uncovered a rare piece of writing, penned by Graham, which says in part: "In the month of February, 1833, Mr. Lincoln came to live with me and continued with me about six months. It was here that he commenced the study of grammar with me.

"Mr. Lincoln spoke to me one day and said, 'I have a notion of studying grammar.' I replied to him thus, 'If you expect to be before the public in any capacity, I think it is the best thing you can do.'"

What an amazing story this chapter contains!

Graham taught his pupil how to speak in public, study the Bible, win elections and be a statesman. He directed him in the study of law.

MENTOR GRAHAM

—THE MAN WHO TAUGHT LINCOLN—

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This tutorage made it possible for "A. Lincoln" to announce his candidacy for the State Legislature. He won. After that he went to Congress.

"Then came 1860, fast moving, overflowing. Graham's school prospered. Crops were good. Home from a trip to Springfield one day, Graham ran from stable to house, shouting: 'Halloo! Halloo! Abe's been nominated for President! President!'"

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"As inauguration day approached, he weighed the pros and cons of going. Sarah finally decided the matter: 'You go, Mentor. I'll make out.'"

"And Graham went to the Capital dressed in a new suit and kid gloves, carrying a new carpetbag.

"Perhaps one high hour of life is worth living toward, struggling up to. Perhaps one hour, if it be high enough, is worth long, slow years of declining away from, once it has passed. Such an hour was Graham's. For as he seated himself at the front, that his good ear might catch all that was said, Lincoln sent for him.

"He sat, quivering, almost palsied with pride and joy on the platform at the inauguration of A. Lincoln, president of the United States — A. Lincoln, to whom he had given his first public office as assistant clerk in little New Salem's election. It was a lasting glory."

★ ★ ★

IT IS impossible to report, adequately, in a review, the years of Lin-

coln's companionship with Graham, the venture into political life and startling rise to greatness. Space has been available to consider only a few of the book's salient features.

Miss Duncan and Professor Nickols have produced a volume of unprecedented literary and historical value. The story of Mentor Graham should be enshrined in the hearts of all Americans. Good people will recognize it as one that should live.

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The Verbal Inspiration Of The Bible

Sermon Of The Month ... By Dr. R. S. Beal

"All Scripture is given by inspiration of God, and is profitable . . ."
II Timothy 3:16.

SO IMPORTANT is the doctrine of verbal inspiration of the Bible that I stake my whole ministry upon it. If I did not feel that the Book which I am commissioned to preach is wholly of God, free from error, and complete in itself, I would find no joy in giving my life to its world-wide propagation.

How can a preacher uphold that which contains mistakes and is not wholly trustworthy? I can think of no task more discouraging than to preach from a book in which one could not have utmost confidence . . . or one over which the reader has to sit in judgment, picking out what he thinks is of God, discarding what he believes to be of human origin.

Nearly all evangelical denominations are announcing evangelistic crusades

wherein special emphasis is placed upon soul winning. If this work is to be done effectively it must be in connection with the Word of God. There has never been and will never be a real revival apart from the Bible.

Unless we believe this Book to be wholly of God, we might as well give up the effort, for the results would not justify the outlay. Enticing people to join the church so they will be well thought of in the community is vastly different from true soul winning. No soul was ever brought into a saving relation to God apart from the Bible.

I am aware that the verbal inspiration of the Bible is a controversial subject. But such debate is usually man's attempt to avoid the finality of Scripture and to justify his unbelief. The basis of all doctrine is the Bible, and if we lessen its authority and finality, we are like a ship without rudder and compass.

One preacher in our community was reported as having said that the pulpit is no place for doctrine, that it belongs only in the preacher's study. We pity the flock of a minister who takes such a position. "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3)

It is my conviction that the written Word is as vital and essential as the living Word. We know that Jesus Christ is the Saviour, but we find the Bible itself declaring that it saves. There never has been a soul saved apart from Jesus Christ, nor has there been a soul saved apart from the Word of God. It is impossible to separate the one from the other.

God's mind about His Word is expressed by the Psalmist, "... for thou hast magnified thy word above all thy name." (Psalm 138:2) This is an astonishing statement, for the "name" stands for the Person; thus we see how

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God Himself exalts and honors His Word.

We are sometimes accused of worshipping the Bible. This is not true. We deny the worship of pages, printer's ink and leather covers, but we bow in submission to the revelation upon the pages of God's Word, seeking to magnify the Word, even as we exalt the Christ.

The Old Testament was the Master Preacher's sole book. To it He always made His appeals, and upon it He based His life and message. He emphasized that everything He did was in fulfillment of that which was written.

If it is the faulty volume some claim it to be, why did Jesus regard it so highly? Those who love it as Jesus did have found its all-powerful message one of salvation, inspiration and comfort. "Wherefore comfort one another with these words." (I Thessalonians 4:18)

The Bible is pre-eminently the preacher's book. He has none other. If he makes substitutions, his ministry is weakened accordingly and his message will not be the voice of divine authority. Every man called to the sacred office of the ministry is commissioned to "Preach the word; (to) be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Timothy 4:2)

With such a charge as this, it behooves the preacher to know beyond a shadow of doubt that the Word is all that it claims to be. If he preaches from a faulty book, his message will be faulty, and it will not be long until his hearers will be finding fault with

him. Furthermore, his church will be in danger of backsliding.

The only true curriculum for God's prophets is here. All other books in comparison with the Bible are of secondary importance. This Book alone is the sun from which all true preachers draw their light.

But just how much of the Bible is inspired? Because God gave it, I believe it to be perfect. Perfection marks its every word, way and work. Here is a Book that overtakes, overmatches, overtops and overshadows all books.

In the language of Dr. A. T. Pierson we may say that *the Bible is the Book of God and the god of books*. The world has never caught up with his blessed Book. Show me the man who has outgrown it. Show me the race of men into which this Book will not fit.

Many within the bounds of the visible Church are surrendering their faith in the infallibility of God's Word. They are not giving up the Bible all at once. The strategy of Satan is too keen to permit this. The process resembles a painless drug, lulling unsuspecting souls into soporific inactivity. Scholarship is said to be on the side of unbelief, and men in their conceit have fancied themselves too intellectual to be deceived into the acceptance of the Bible as inspired by God.

The steps in the downward course are, first, the surrender of the miraculous and everything that pertains to the supernatural; and finally the exaltation of man above the Saviour. The "inclusive policy" which is plaguing evangelical Christianity, was invented to allow such Bible-deniers to continue in full fellowship with those who cling to the Book as of God.

Before presenting the Bible's argu-

ments for verbal inspiration, I want to note two things concerning God's relation to words. The Holy Spirit often gave to individuals the very words they needed to utter. The Holy Spirit deals with and uses words. Others besides Bible writers had this unique experience.

"And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak." (Numbers 22:38) When Moses was complaining about his own faltering speech, God said: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exodus 4:12)

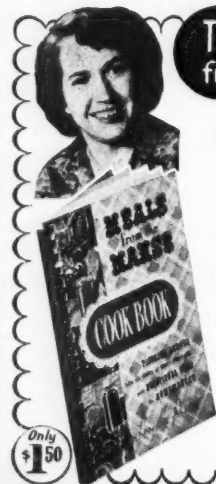
Then we must remember that the very words that Christ uttered were inspired. "For I have given unto them the words which thou gavest me." (John 17:8) We must never be confused about this matter of God dealing only in thoughts without words. Thoughts are not expressed apart from words.

The Bible's testimony to itself is of supreme importance. We must accept it even as we believe Christ's testimony concerning Himself. Over and over He reminded men of His divine origin, as does the Bible. It is not the product of human thinking, even though God used human beings in giving this Book to us. A very familiar passage declares the supernatural origin and character of this Word:

"All Scripture is given by inspiration of God . . ." (II Timothy 3:16)

The rendition of the Revised Version is unworthy of consideration. We are told that Bishops Moberly, Wordsworth and Archbishop Trench of the revision committee expressly disclaimed any responsibility for the revisers' rendition of this text.

The Bishop of St. Andrew openly condemned it, as did others of the revision committee. Dean Burgon called it, "the most astonishing, as well as calamitous literary blunder of the age." The rendering was made in direct violation of the rules agreed upon by the committee of revision. The rule was to make no new translation except where necessity required it. Now if the two translations of this passage, as found in the margin of the Revised Version and the text, are equivalent, then necessity did not require the new translation.



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Passage after passage in the sacred volume confirms the truth that "all Scripture is given by inspiration of God." We say with Professor Gausson in his "Theopneustia," that "The theory of a divine revelation, in which you would have the inspiration of the thoughts without the inspiration of the language, is so inevitably irrational that it cannot be sincere, and proves false even to those who hold it." The Spirit does not speak to us without words.

There are so many illustrations of the truth of this proposition that one is amazed with the wealth of material available for illustration. I only call your attention to one or two because of the limitation of time.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Galatians 3:16) Here the argument turns on the fact that in a certain Old Testament passage a word is in the singular tense rather than the plural.

The Spirit of God observes this and leads Paul to call attention to it. An

important Christological argument is based upon the omission of one little letter of the alphabet. Logically, it ought to have been "seeds," but in reality it was otherwise.

The Lord Jesus took into account the smallest portions of divine truth, for we read, "... verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:18) Why bother with such incidentals if the ideas alone are inspired and not the very words? Jesus knew whereof He spoke.

The Saviour's understanding of the inerrancy of the Word is expressed in a beautiful and positive way, namely, "... the scripture cannot be broken." (John 10:35) A careful study of the four Gospels will reveal that the Master confirmed the authenticity of a great many of the historical facts of the Old Testament.

"For ever, O Lord, thy word is settled in heaven." (Psalm 119:89) Such a statement as this cannot be uttered of any human production.

The story is told of a little girl

who gave her father a Bible for a birthday present. Then she wondered what to write on the flyleaf. "From Maggie" seemed too cold. "From your little daughter" would not do, for her father had said she was getting to be a big girl. Would "From one who loves you" be suitable? Scarcely, for there were others in the family who loved him, too.

Finally, she went to her father's library and found that one of the books had this on the flyleaf — "From the Author." Later when her father opened the gift and saw, "From the Author" he realized that he was not acquainted with the Author of the Bible.

When he began to study the Book his child had given him, he was converted and became a preacher of the Gospel. In telling the story of his conversion he often held up the little Bible, explaining the inscription "From the Author."

Let us then accept it; read it, and tell others that it is a love gift to them, "From the Author."



WASHINGTON REPORT

By Upton Close

HELLO Defender readers! This is Upton Close, reporting from Capitol Hill.

General MacArthur has openly stated his ideas about the immediate creation of a Japanese army. To the Japanese people in his New Year's message, he said it was necessary for them to build an army for their own self-protection. He continues to insist on this although Premier Yoshita has stated his reluctance.

Yoshita, put in charge of the Japanese government by General MacArthur himself, undoubtedly expresses the feelings of most Japanese when he says he does not want Japan ever again to have to be a nation supporting a great army. But in the end, there is no doubt that Yoshita will go along.

The General is to the Japanese mind today, the voice of God, the emperor himself, who dictates Japanese thought and conscience. The State Department policy of holding down General Chiang Kai-shek and his forces while our forces

are suffering reverses, is becoming more and more ridiculous, unsupportable and a cause of indignation among the people of America.

Meanwhile, the gulf that lies between the British socialist government and our own people in regard to foreign policy in Asia continues to widen. One of these British socialists, a member of Parliament named Kenneth Lindsay, not only has expressed the amazing attitude of the British government,

but has dined in circles which indicate a tie-up, the tie-up between the British socialist government and certain forces in our country that have pressured our State Department and government and radio chains.

There is in this country a certain organization that spends millions of dollars to influence public opinion. It's called the Anti-Defamation League. One of the large contributors to the League, undoubtedly a man who has had much to do with directing their policy, is Arthur Goldsmith of New York City.

This Arthur Goldsmith was revealed by George Sokolsky the columnist, as being the underwriter of the smear attack on Senator Burton K. Wheeler in Montana when he was defeated by the most contemptible means. The same Goldsmith threatened to defeat Senator McCarran in the last election — McCarran of Nevada. Both Wheeler and McCarran are conservative Democrats.

Drew Pearson relates that British

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member of Parliament Kenneth Lindsay was in the home of this Arthur Goldsmith a few days ago and there he was questioned by another man who has been very prominent among our Liberals — George B. Denny, moderator of the famous Town Hall of the Air. Lindsay was asked the following question "What does Britain feel about the Far Eastern War?", and here's what he said.

Lindsay said: "I've crossed the ocean many times between England and America, but this is the first time I felt I entered a strange world. I can tell you we have no intention, we the British socialist government, no intention to back the befuddled dangerous policy of General MacArthur. We have no intention of losing thousands of casualties on Chinese soil. We consider MacArthur a stooge of Chiang Kai-shek and I speak not just for myself but for members of both labor and conservative parties in England. We do not want the Korean war to become an Asian war."

Well, what do you think of that?

There is a declaration by a member of Parliament and a member of the ruling faction, the Fabian group, that rules the British empire, the group that actually made the foreign policy that Secretary of State Acheson has followed in this country — the group that made our foreign policy, telling us off, calling MacArthur befuddled, saying that the British aren't going to follow us into any losses in Asia. We can take them ourselves . . .

Ever since the days when William Howard Taft and Woodrow Wilson were running against one another for

President, before World War One, there have been two theories about the safety of this country.

One has been the *Nationalist* theory, the old theory endorsed by George Washington, that our nation would be most safe and most prosperous by staying out of entangling alliances, building our own strength. This did not mean that we shut ourselves off from the world. On the contrary, we sent more tourists and missionaries and businessmen abroad, and did more foreign trade and charity than any other nation. The exact opposite of isolation!

This policy took care of us up until 1914. Our own strength was our insurance against aggression. That was the nationalist policy — *not* isolationist as they called it. What things are called makes very little difference. What things *are* is what matters.

Now the other theory, which came up just before World War One, was the *Internationalist* theory. The United States could help bring about an international force joined in by all nations which would prevent any nation from threatening any other.

The theory that instead of spending our defense money on ourselves, the United States could get safety in the world by spending its money on other nations, and instead of keeping out of wars abroad, the United States should join those wars to keep any outside power from conquering too much territory and getting strong enough to think about conquering America.

The people who first promoted this theory called themselves the Leaguers to Enforce Peace. They got into both the Republican and Democratic Parties. In the Republican Party they got behind William Howard Taft, against

Theodore Roosevelt. In the Democratic Party, they got behind Woodrow Wilson, against William Jennings Bryan. But they told Wilson to keep still about it. And so the Democratic Party won.

Wilson was elected, and four years later he got re-elected on the slogan that "he kept us out of war," and then he took us into War One of this bloody half-century.

We have noticed that the institutions and men that promote this internationalist theory were also groups closest to the British Fabian School of Socialism which became the government of Britain, and has dominated the foreign policy of this country.

However, they didn't get safety from war. I don't have to tell you that now you are supposed to sacrifice everything you possess, in a last effort to make your country safe from last-ditch war. One more effort is going to be made under this internationalist idea. We hope that General Eisenhower can get a European fighting spirit and collect enough forces, including Germans, to stop Russia, if we pay the bills!

But the General says that with the best of spirit and cooperation, it will be two years before there is enough force to stop the Russians, and without the Germans there can never be enough. The Russians say plainly that if the Germans arm, the Russians will move.

So the last remaining bit of internationalist insurance against war is pretty weak . . .

From now on, we will be getting reports from Washington bureaus on "austerity." That means how to accept a lower standard of living and to give more to the government at the same time.

There is a new report out by the Federal Reserve Board. It drops talking about us as individuals or heads of families any longer and it calls us "units," "spending units." It says a spending unit is a group of people who live together and share the cost of housing, eating, automobile riding, bathing, and all those things that cost money.

Well, it's interesting to be known as a part of a spending unit. It's evidence of the Europeanization of society in America.

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Results From The Koch Treatment

Dr. Juliam F. Baldor ... Palma Ceia Hospital ... Tampa, Florida

(The accompanying article is a condensation of a scientific paper read by Dr. Julian F. Baldor, Tampa, Florida, before the 1950 Annual Convention of the Christian Medical Research League ... at Detroit, Michigan. Photographic evidence was presented in support of each case here discussed.)

AFTER twenty years in the practice of medicine, including seven devoted to the use of Koch therapy, it is my conclusion that Dr. William Frederick Koch's discovery is the most outstanding therapeutical achievement of our generation. It is the golden fleece of medical research.

Proper administration of the treatment requires medical skill of a high degree; an open mind, and ability to correctly interpret symptoms when establishing a diagnosis.

As with any other treatment, early diagnosis is of great importance. Patients in the last stage of disease, whose bodily resistance is worn down or in whom tissue destruction has reached a point beyond repair, are certainly not the most suitable prospects for recovery.

In our opinion, early diagnosis depends upon the physician's ability to take adequate histories of patients' complaints. They should be permitted to talk and explain their symptoms at length. The physician's questions should be repeated again and again, even to the point of "cross-examination," in order to be sure of the patient's meaning. Symptoms and manifestations are so diverse that the picture often resembles a multiple color pattern defying interpretation.

Physicians are becoming aware that allergy factors and manifestations comprise 75 to 80 per cent of the underlying causes of pathological conditions in the human body. The presence of cancer, tuberculosis and diversified vascular disease, never dreamed of by the clinician, are now being revealed by the existence of allergy manifestations.

★ ★ ★

Now it is my privilege to present a group of outstanding recoveries from

diverse diseases, brought about by the use of Koch therapy.

Mr. H. A. B., 67 years of age. Patient was first seen in our clinic on March 12, 1947. Is the father of four children. Visited our office in regard to a skin cancer located on his face and treated unsuccessfully for the past four years by surgery and local deep X-ray therapy radiation. The cheek and temporal region was burned and discolored, due to X-ray burning.

Physical examination: Weight 173 pounds; blood pressure 150/90; heart normal in position and tonus. Direct examination showed an ulcerative lesion, about the size of a quarter, over the anterior part of the right ear. The ulcer was covered with detritus material, offensive in odor and very painful.

A scar left from the surgical operation was visible. The patient was under opiates when he came to our clinic, in an attempt to relieve the pain caused by his last X-ray treatment in November, 1946. A biopsy made by his local physician proved the lesion to be a malignant skin epithelioma, grade III.

Glyoxylide was given intramuscularly on March 15, 1947. Within a few days after the injection, the local offensive odor disappeared. From April to May he referred to severe pains over the face and ear, and finally, in the last part of May, a large segment of tissue

sloughed out, leaving a deep, clean ulcer which became completely healed at the end of July. The patient remains well with no recurrence.

In our personal opinion, the pain and antagonistic action to Glyoxylide was due to the scar tissue present as a result of deep therapy radiation. Deep X-ray therapy has always been considered productive of the formation of scar tissue, the creation of which completely blocks over the local vascular circulation. This patient had received the limit of X-ray therapy humanly possible, and was told that nothing more could be done for him. Extensive surgical resection of the face with skin graft had been considered, but ruled out due to the unlikelihood of recovery.

Despite the existence of a malignant cancer, as indicated by his local physician's biopsy, this patient became well and symptom-free in a short period of time. Even more remarkable is the fact that the scar caused by his previous surgery is now barely visible.

Mrs. J. C., 72 years of age. First seen in our clinic on January 7, 1948. Mother of eleven children. Since 1944, had a skin growth located back of the cheek near right eye.

The family physician removed the growth with extensive surgery in 1944, taking at the same time part of the malar face-bone. Following the operation, deep X-ray therapy was given at intervals of six to eight months. Despite extensive surgery, the tumor became recurrent and threatened to involve the eye. A specimen taken by her local physician showed the growth to be a basal epithelioma, grade III malignant.

Physical examination: Weight 113 pounds; blood pressure 160/75; general appearance, poor. Direct examination showed an intensive inflammation

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of the right eye, with swelling of the lower lid, which latter had been burned following the last series of deep radiation. In the external angle of the lid there was a draining growth the size of a quarter.

The patient suffered severe neuralgic pains and intensive headaches, involving the face and right side of the head. These headaches had become so intensive that her own physician had suggested the possibility of a brain tumor. Sight of the right eye was poor, and an eye specialist indicated that extension of the cancer to the eyeball was certain.

On January 10, 1948, Benzoquinone was administered intramuscularly. For several weeks after the injection she had severe pain over the maxillary joint. At the end of three months, pieces of bone structure sloughed out. In September, 1948, the entire growth fell out, leaving a clean, open ulcer, which finally was replaced with new, healthy tissue. The eye swelling also decreased considerably.

The most outstanding improvement observed was in regard to her sight. At the end of three months from receiving treatment, vision was again total and complete. She remains well, without recurrence of the growth, two years after receiving a single injection of the Koch medication.

Mr. J. H., 19 years of age. First appeared at our clinic on July 7, 1947. For the past five years had been under medical care, in an attempt to correct excessive weight and a mental disturbance. Large amounts of thyroid medication had been given in an effort to

correct glandular deficiency without effect.

The physical examination showed a mentally retarded boy, with sleeping-face expression and excessive weight, most of which was located over the hips, lending a female appearance more typical on the posterior view. His face was swollen so that the eyes appeared closed.

Weight 116 pounds; height, four feet ten inches. Blood pressure was extremely low, at 80/65. Heart normal in position and tonus. The rest of his physical examination was normal with exception of lack of hair distribution on the back of the head, as well as marked atrophy of the testicles.

These clinical findings resembled the typical glandular disorder described years ago by Dr. Frolich, and designated today as "Frolich Syndrome."

The patient received Glyoxylide on August 1, 1947. By the following November he had lost 16 pounds, without additional medication of any kind. He mentioned some severe headaches, but the outstanding improvement was mental, to such an extent that he became an entirely different person.

His memory was better, as well as his ability to answer questions during conversation. His blood pressure rose to 110/80, and the excessive fat deposits over the hips and shoulder faded away. He remains well until the present and the change in his physical appearance is phenomenal.

Glandular disorders of this sort have yielded remarkably to the Koch medications. This patient's complaints began during early adolescence at a time when interrelation of glandular function becomes important.

The pituitary gland, located in the base of the brain, has been spoken of as the "master gland" as well as the "central station," controlling thyroid activity, the adrenals, testicles and other organs. The fact of its location upon and under the base of the brain gives the pituitary a direct participation in the water control balance in the human body.

This explained the puffy expression of patient J. H. as well as his excessive weight. He was sick for five years, receiving multiple treatments under skilled medical attention, without results. Glyoxylide brought his glandular system back to work.

Mr. D. T., 18 years of age. On August 10, 1950, he received an extensive burn-injury with hot roofing tar, involving the right shoulder, forearm and hand. The resident physician and myself administered preliminary first aid in the form of plasma intravenously and opiates, after which we worked with him for several days, using the classical burn ointment (pycrate, sulfathiazol, cod liver oil preparations) without much success.

His hand condition was serious; extensive swelling, offensive odor and local infection, despite repeated administration of penicillin. In many places we removed an entire layer of skin detritus.

On August 21, 1950, we administered local treatment with Glyoxylide ointment, prepared in our own laboratories and called by us, Dermo-Gly-Sol. The basic ointment was a half pound jar of commercial vegetable compound in which I dissolved one full ampoule of Glyoxylide, being careful to transfer the vegetable compound from the tin to a sterile glass jar before mixing.

It is a surprising fact that in a few minutes after opening the ampoule in the center of the vegetable compound and stirring it with a tongue depressor, the substance rapidly became fluid, of a soft, creamy texture. The solubility of the compound when in contact with Glyoxylide was so rapid that the name Dermo-Gly-Sol occurred to me as an apt designation for the ointment.

We were surprised to find that just 24 hours after application of the Dermo-Gly-Sol to the burn, the offensive odor disappeared entirely, with reduction of the severe pain and intense red

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coloration. From August 21st to September 12th the dressing was changed every other day, and the patient was discharged on September 18th.

When he returned three weeks later, we found to our amazement that new hair was growing profusely over his forearm and hand. This despite the fact that a great majority of third degree burns such as this result in 30 to 40 per cent incapacity, through injury of the tendon or scar tissue retractions. Very rarely is there an opportunity for regrowth of hair.

Since this successful treatment, our emergency room has reported similar cases of severe burning in which gratifying results were obtained with the use of Dermo-Gly-Sol. The Glyoxylide substance apparently acts as an auto-oxidant as well as antiseptic, promoting quick repair of the congested areas, preventing formation of scar tissue, and limiting disability.

Mr. J. L. D., 77 years of age. This patient came in contact with us by accident, during the time of his hospitalization where he was being prepared for amputation of the right leg, due to a gangrene condition.

For five months previously, he had complained of pains, cramps and coolness in the leg, and finally a deep ulceration developed over the plantar region with three toes becoming black and emitting an offensive odor. The necessity of amputation was established by his local physician in whose estimation there was only a slight chance of recovery, due to the patient's state of shock and low resistance.

In accordance with the family's wishes, he was removed from the hospital and surgery cancelled in order that Koch therapy might be tried. Examination revealed the patient to be in a state of opiate intoxication to relieve pain, with general depression and lack of feeling below the right knee. His legs were cold, with bluish discoloration and extremely offensive odor in the affected area.

All depressive medications were discontinued, and he was given Glyoxylide on July 15, 1949. That night, the patient was able to sleep without opiates, and in the days following, the cramps and pain gradually disappeared. Normal temperatures returned to the leg from the knee to the ankle.

Three weeks from the day of treatment he was able to walk around the room for a few hours. The deep ulcer on the plantar region healed completely, and several weeks later the toes assumed normal coloration.

The patient's functional symptoms

RESOLUTION

WHEREAS the Christian Medical Research League was formed as a religious and scientific body animated by Christian and humanitarian motives for the purpose of relieving suffering through the manufacture and distribution of products based upon discoveries of Dr. William Frederick Koch and

WHEREAS we the members of the Board of Directors, believing these discoveries to be a blessing from God to our generation, have from the beginning relied upon prayer and divine guidance in the performance of our tasks, and

WHEREAS it is now possible to look back over a period of almost two years and observe a chain of events in which the hand of God has been clearly vindicated in behalf of our organization, its ideals, leadership and administration, now therefore

BE IT RESOLVED that we humbly thank God for this dispensation of His grace and dedicate ourselves anew to the original vision of relieving suffering and reaffirm faith in the validity of our mission as one devoted primarily to the advancement of Christ's cause in the world and a beneficent service to mankind.

(Adopted by the Executive Committee acting for the Board of the Christian Medical Research League ... in session at Asheville, North Carolina, Wednesday, October 25, 1950.)

were the first to disappear, followed by healing. The recovery process is a result of reestablishment of the circulatory flow. The disease itself is an obstruction of the blood vessels by a clot or process of inflammation over the inside coat of the blood vessels, endarteritis obliterant, described first by Dr. Leo Berger, a French physician.

Three months after receiving one injection of Glyoxylide, the patient was driving his car. He remains well to the present time, and has gained 38 pounds. He attended our Florida medical convention, and was introduced to the physicians in order to explain in his own words the changes brought about in his condition by Glyoxylide.

Berger's disease has been considered hopeless by the medical profession, and outside of palliative operations, amputation is the only door open to physicians who refuse to avail themselves of Dr. Koch's beneficent therapy.

The case histories which I have tried to present in this paper are not isolated examples of the efficacy of the Koch treatment. They were selected as examples of typical procedures in the treatment of the so-called incurable diseases at our clinic during the past seven years.

They offer evidence of hope for those suffering from diseases that have plagued the human race for centuries. These people came to us in despair. They were treated, recovered satisfactorily and remain well today. Restored to their families and communities, they are once more carrying on their accustomed duties. We humbly thank God for the privilege of relieving those who suffer.

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ANALYSIS OF

CAPTAIN ISBRANDTSEN, of Scandinavian origin, operates a line of ships around the world. He has been accused of running contraband into China. His answer is that only shipments cleared by government authorities are carried.

Mr. Isbrandtsen stated his position last month by means of an advertisement in an eastern newspaper . . . and in doing so, voiced the sentiments of many other Americans. A condensation of his statement follows:

THE United Nations, a super-government, foisted upon us, has a mandate to deplete our resources, suck our strength and decide life or death of our people. We have been engineered into an inferiority complex of bowing to our wards and debtors. This lack of national pride was capitalized upon by a foreign directorate to furnish men, money and material to carry on a war to perpetuate foreign interest at the cost of our own possible destruction or deterioration . . .

The founders of this Republic never intended foreign influences should destroy our institutions, traditions and national honor, nor should they be bartered and traded in and carried out by anyone labeled an American citizen. You are an American, or you are nothing in our way of life. Nationalism is undivided allegiance . . .

Our earlier way of conducting our own affairs at home should be reinstated — a reformation — so to serve as an example for those abroad to follow if they see fit — we are invincible if we watch and hold on to that way of life — for a better way was never devised. Our founders did not contemplate its corruption.

We should have no less nationalism than the empires of Britain, Russia and China, the chief ones we are in daily recrimination and disputation with. Each one of these is larger, both in territory and population than we are — we are only 6 per cent of the whole. We do not read of doubt on their part about which flag to hoist on their schools — the U. N. or their own. They do not keep their treasury open for the world to come and help themselves.

The super-government in their own behalf reflects a strong nationalistic doctrine, all the while preaching internationalism for America — creating among the many nationalities of this nation a confusion and bewilderment to destroy our solidarity in effect accomplishing their own.

Our State Department, partisan statesmen and diplomats in their crystal gazing joined with an alien group to change human nature throughout the world—overlooking at all times the great intercourse of understanding, trade, commerce and profit without which a nation cannot survive. Peoples throughout the world would rather work for profit than fight for glory and a grave.

Nations are built by businessmen; often the diplomat destroys. The average diplomat is guided by an impulse of self, a statesman by realization and vision. A businessman is guided by friendly trade and commerce both at home and abroad — and business alone pays the freight to carry on.

We suggest a return to the delicate art of minding our own business and of telling and insisting that others do likewise — we used to be first-rate at that.

A rereading of the Declaration of Independence, the recreation of a nationalistic spirit, drop the cloak of hypocrisy, the inferiority complex. Go back to the road of self-determination, self-respect, and self-preservation, the first law of nature.

We have one flag, one country. Let us stop cringing to foreign debtors, wards and potential enemies.

Let us use the common sense that God gave us!

I AM for getting out of the so-called United Nations, which has proved to be a farce, a fraud and a failure.

It has attempted to interfere with our internal affairs, subordinate the American people to the domination of foreign powers, and has declared wars, or emergencies, for us to fight and pay for, while the very countries, whose representatives have so voted, have not turned their hands to help.

We have already suffered more casualties in Korea than we suffered in the Revolutionary War, the War of 1812, the war with Mexico, and the Spanish-American War, all combined.

Let us build up our own defenses, including the strongest Air Force on earth with an ample supply of atomic bombs, with such radar and naval facilities as are necessary to protect this continent. Then Communism in Europe will collapse of its own weight.

In that way we can develop the strongest Country on earth, and lead the world by precept and example into a new day of peace, progress and prosperity. But, we cannot do it by bribery, with money taken from the pockets of the overburdened taxpayers of America, nor can we force the rest of the world to do it with a bayonet.

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WORLD TRENDS

We have just gone through one war which millions of people now regard as the most useless war in history. Our boys won the fight, and then we turned the victory over to the worst enemy civilization has ever known.

If we continue to follow this course, I fear that our Country will not survive.

Let us build up our own strength; let us build up our own Country. Then Communism in Europe will fall of its own weight and we can protect our Country and pass it down to posterity.

—From a speech by
Representative John Rankin.

SENATOR Joseph McCarthy spoke at Topeka, Kansas January 29th, and outlined the following five-point program for the Nation:

1. "We must make a direct about-face and first kick the entire Yalta crowd out of the State Department; replace all those architects for disaster with good loyal Democrats and Republicans — Democrats and Republicans loyal to America."

2. "Next use the manpower of our Allies; use the anti-Communist forces on Formosa; use the anti-Communist guerrillas in China."

3. "Give them the tools of war so they themselves may strike the Communist chains from their wrists and ankles."

4. "Use the manpower of Spain to create a powerful army in western Europe."

5. "Give them American weapons so they may do their own fighting."

"Above all," the Wisconsin Republican asserted, "now and forever dis-

card the tortured reasoning of the Yalta crowd that only the sons of American mothers must fight and die in this last final showdown struggle between international, atheistic Communism and western civilization.

"It follows as the night follows the day that when the crimson clique in our government engineered the Communist victory in China they signed the death warrant of every young man who has died in Korea."

A SINISTER new word, *genocide*, has mysteriously crept into recent usage. Its specific originator is unknown, but Walter Winchell likes to mutilate the English language, and the expression frequently occurs in his column. Or it may have come from the facile brain of an Alger Hiss, or some other left-wing, United Nations adherent.

Genocide is not defined in standard dictionaries, and is obviously an interloper among words, fumbling about for acceptance among Americans, with little success. We have a practical habit of discarding phrases that do not correspond with reality.

The word has finally come home to roost near its birthplace, among a coterie of One-Worlders and Soviet sympathizers in the United Nations, who embrace the concept of a Communist world government. The National Conference of Christians and Jews, of course, plays it up in their literature.

In December, 1946, the United Nations passed a resolution calling for a Genocide Convention (the word "Convention" here means a covenant, or agreement to be ratified by the presently existing free and slave nations of the world).

In the United Nations resolution, genocide is defined as "acts committed

with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, *as such*, or causing serious bodily or mental harm to members of the group." Superficially, the resolution appears purely a humane measure, but it threatens the sovereign existence of the United States and the individual safety of every citizen.

No worthy American, in the first place, would countenance the destroying of any race or killing of a single individual, except for a crime, and by due process of law. Soviet Russia is the only nation that practices genocide today.

The original draft of the resolution defined genocide as the killing or harming of "national ethnical, racial, religious and political groups," but the word *political* was stricken out at the demand of Moscow. Further, at the insistence of Moscow, genocide would be forbidden **ONLY** when committed against such a national, ethnical, racial or religious group *as such*. No individual security is guaranteed.

The intent of those who framed the resolution is obviously to secure international jurisdiction in every signatory country. An American citizen could be transported beyond the seas to whatever place the international body designated, and there be tried. There would be no appeal to an American court. The victim would have lost all protection of his American citizenship and American Bill of Rights.

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David Karr And Drew Pearson

—Reprinted from the Congressional Record—

"The blackness of their lies is mixed with the blood shed by American boys ... victims of the Communist conspiracy of Pearson and Karr."

MR. McCARTHY. Mr. President, I have a file which I desire to insert in the Congressional Record today, containing photostats of the so-called Karr report, via the Executive Director and Chief Examiner of the Civil Service Commission, dated June 25, 1943.

Before doing so, however, I should like to mention the fact that last week I discussed on the Senate floor the service being rendered to the Communist Party by radio commentator Drew Pearson.

I pointed out that his collaborator and the man through whom he receives orders and directions from the Communist Party is one David Karr, who was and is a very active and important member of the Communist Party.

Pearson, as was to be expected, immediately denied Karr's membership in the Communist Party. He made a statement to the effect that if Karr is a Communist, then the Washington monument is a hole in the ground.

Let there be any doubt about this particular phase of the Pearson case, I am today reading into the Congressional Record the opinion rendered to the Civil Service Commission from the office of its Chief Examiner. That report should require no comment.

Please keep in mind that this is one of those secret reports never supposed to come to the eyes of the American people. I assume Mr. Pearson did not know we had this report when he denied Mr. Karr's membership in the Communist Party.

I believe I fully covered a few days ago the important connection between David Karr and Drew Pearson. As I pointed out at that time, David Karr is the connecting link between Drew Pearson and the Communist Party. He is the man who assigns to Pearson the important task of conducting a character assassination of any man who dares to stand in the way of international Communism.

As I pointed out the other day, the

first major task which Pearson and his cabal had, was to destroy Chiang Kai-shek. The next was to destroy Forrestal. *The job now assigned to them is the destruction of General Douglas MacArthur.* They are doing that job with the same viciousness, degeneracy, and lack of adherence to the truth that he and his group have always followed.

Let me read to the Senate the secret report of the Civil Service Commissioner at the time David Karr was working for the Government. Prior to that time he had been working in the Office of War Information, either under Mr. Lattimore, in the western portion, or under Mr. Joe Barnes, who was in the eastern portion. I do not know which. I think the Senators are acquainted with the record of Lattimore. Joe Barnes also has been named as an active member of the party.

Subsequently Mr. Karr applied for a job as senior liaison officer, CAF-12, \$4,600 a year, in the Office for Emergency Management. I read from the report:

STATUS OF THE KARR CASE

Mr. David Karr was appointed senior liaison officer, CAF 12, \$4,600, Office of Facts and Figures, Office for Emergency Management, February 5, 1942, subject to investigation.

DREW PEARSON A National Danger

A pamphlet containing a nation-wide radio address by Dr. Gerald B. Winrod, uncovering the international plot to destroy General Douglas MacArthur and undermine American boys in Korea. Read how Pearson, character assassin, stabbed American forces in the back, four days after the Korean attack began.

Ten copies 40 cents; 50 copies \$1.50 or 100 copies \$2.00.

DEFENDERS ... WICHITA, KAN.

Mr. Karr has no pending eligibilities or applications and his case has been returned without fingerprint clearance. Investigation was conducted by the Federal Bureau of Investigation in March, April, May, and June, 1942.

Additional investigation was conducted in April, 1943, by the Federal Bureau of Investigation, because Karr was the subject of complaints coming within the purview of Public Law 644, of the Seventy-seventh Congress. He was interviewed twice in connection with this investigation. The first time was on April 21, 1943, and again on May 10, 1943...

While working for the Fuller Brush Company in and around New York (in 1938), David Karr formed a close association with the Communist Party, joining it before he was hired by the Communist organ, the Daily Worker. The Daily Worker is the Communist paper which goes generally to all members of the Communist Party and whoever else cares to subscribe. Mr. Karr admitted to several FBI agents and informants that he was doing rewrite work for the party organizer.

I call attention particularly to this part:

The party organizer is the most confidential of all publications of the Communist Party. It is printed for and issued to only those who are high in the ranks of the party and it contains the latest instructions and decisions of the Communist Party.

That is the FBI analysis of this organ. I continue to quote:

Anyone doing rewrite work for the party organizer was of necessity a trusted and powerful member of the Communist Party. Mr. Karr had intimate contact with the high authorities of the Communist Party.

If I may stop quoting for a minute, I should like to call attention to this very important matter. Senators have in mind that if they wish to subscribe to the Daily Worker they can do so, and it will be sent to their home. However, no Senator may subscribe to the party organizer. According to the FBI report, that is the most confidential of all publications. It contains instructions to the top hierarchy of the Communist Party.

Therefore, when a man is doing rewrite work for the party organizer, he is the last word on the directions and instructions going out in this top-secret publication to the members of the Communist Party. I am reading from the report of the chief examiner, saying that that was the task of Drew Pearson's chief collaborator, David Karr.

Going back to the report:

While he makes no mention of it in his application, Mr. Karr was doing work intermittently for the Daily Worker in 1937-38-39, at which time he was a member of the Communist Party. Each member of the staff of the Daily Worker had to be a member of the Communist Party. Mr. Karr also wrote articles for a magazine called Fight, which was published by the League for Peace and Democracy, which was heavily infiltrated and controlled by members of the Communist Party. Mr. Karr was also a member of the Mirror Unit of the Communist Party.

Mr. Karr was militantly and vociferously against United States intervention in the war until Hitler invaded Russia, after which time he adopted the party line and just as vociferously urged immediate United States intervention in the war...

The F.B.I. reports also show that while working for the Daily Worker, David Karr freely admitted he was a member of the Communist Party.

Mr. Karr wrote vigorous attacks upon the head of the Committee on Un-American Activities, referring to the committee's work as "witch hunting" and "a danger to America." He referred to Congressman Dies as a "Witch-Finding General" and "the long-legged southern congressional rable-rouser."

When interviewed on July 14, 1942, David Karr stated that when he lost his job with the Daily Mirror he made contacts through the left wing section of the Newspaper Guild and Lowell Wakefield, a Communist reporter of the Daily Worker, who introduced him to Mr. Spivak, a well-known Communist writer, and the three of them "did a number of jobs together;" that Wakefield hired him to write articles, among them one on Martin Dies, head of the Un-American Activities Committee...

He (Karr) stated that he was not a member of the Communist Party or the Young Communist League. He claimed that he wrote expositions of the Communist movement in this country, but when asked to produce the same was unable to do so. He admitted having attended meetings of the Young Communist League, but stated he attended less than half a dozen. He also admitted attending meetings of the Communist Party, but stated he did not attend as a member, but as a reporter of the Daily Worker.

I suggest to members of the press who are not members of the Communist Party — and that includes all I can see present, I believe — that they try to attend a meeting of the Communist Party as reporters, and see where they get.

He further admitted that he had lectured at meetings of the League for Peace and Democracy and that he knew it was Communist controlled and also that he had written for the League's magazine, Fight. He stated that the League for Peace and Democracy invited him to become public relations manager, but he did not take the job.

This is the conclusion of the Chief Examiner:

On the entire record, it is concluded that the activities, affiliations, and associations of David Karr, as shown by the Federal Bureau of Investigation's reports and the Commission's hearings are communistic, and a finding of ineligible is considered necessary in this case. It is recommended therefore, that Mr. David Karr be rated ineligible for the position of senior liaison officer; that he be barred for the duration; and that his immediate removal from the service be requested.

The date of this report is June 25, 1943.

Mr. President, I should also like to quote from the testimony before a sub-committee of the Senate Committee on Immigration and Naturalization, of Howard C. Rushmore, who is presently on the editorial staff of the New York Journal American.

I may say that to the best of my knowledge Mr. Rushmore is one of the most truthful witnesses with whom I have had contact. Rushmore testified that he had been on the staff of the Daily Worker; that he had been a member of the Communist Party for three years, from 1937 to 1939, inclusive.

On page 798 of the hearings, Rushmore testified as follows:

Question. Does the name, Dave Katz, mean anything to you?

Answer: I knew a person by the name of Dave Katz when I was on the Daily Worker. In fact, I used to give him assignments. He, at that time was working on one of the New York non-Communist papers and he had to show me his party card to get these assignments. Anyone working for the Worker, even on that basis, had to be a member of the Communist Party. I believe that Katz later became a leg man, as we say, or a reporter, for Drew Pearson. At the time I knew him for a Communist.

Question. What name does he go under now? Do you know that?

Answer. I believe he uses the name of Karr.

Last week in discussing the extent to which the voice of this political terrorist and character assassin, Pearson, has been damaging America and helping the Communist cause, I pointed out that the Adam Hat Company is responsible for poisoning the air waves with this voice of international Communism; that the Adam Hat Company is responsible for poisoning the well of information from which the families of millions of Americans drink.

The Adam Hat Company made an unusual answer. They said: "We are paying him, keeping him on the air, bringing him into millions of homes, but we are not responsible for what he says."

That defense is, of course, ridiculous to the point of being ludicrous. It is about the same as paying for huge ads in the Communist Daily Worker and having it sent into every American home, then saying: "Oh, but we are not responsible for what this Communist paper says."

There is an old American saying to the effect that an honest, independent citizen never wears another man's hat. We should remember this today and refuse to touch anything stained with the Soviet foulness that comes from Pearson and Karr.

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WAS CHRIST A CHRISTIAN?

By Dr. James D. Bales ... Harding College, Searcy, Arkansas

"Christianity is first of all the message of redemption through Christ. The three R's of Christianity are revelation, redemption and reformed life."

WAS Christ a Christian? The very question may seem irrelevant to some or an effort at cheap sensationalism. To raise a question as to whether or not He was a Christian, is to raise a question about something not in doubt. Of course He was a Christian.

Doubtless such is the reaction of many. Additional thought, however, will enable them to understand not only that Christ was *not* a Christian, but that the idea that He was is the result of a gross misconception of the nature of the Christian faith. Because we revere Christ we must deny that He can be put in the class of Christians.

(1) WHY SOME THINK THAT CHRIST WAS A CHRISTIAN

A one-sided view of our faith is the reason that some consider Christ to be a Christian. Consciously or subconsciously, such individuals are thinking of Christianity only as a moral system. Christianity to them is simply a system of ethics and moral principles; thus the individual who lives by these principles is a Christian. And since Christ perfectly lived the moral principles which He taught, Christ is a Christian.

The New Testament certainly teaches moral principles, and an individual cannot be a faithful Christian unless he endeavors to live a good life. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2:11-12)

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"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3:8)

Although Jesus Christ perfectly demonstrated the moral principles which He taught, and challenged His enemies to find any sin in His life, yet it is clear that He was not a Christian, since a Christian is a redeemed sinner. A Christian is a person who has been cleansed by the blood of Christ. This cannot be said of Christ, and it cannot be said scripturally that Christ was a Christian. Before enlarging on this, let us consider some of the false ideas which have arisen because people have considered Christianity to be simply a moral system.

(2) HARMFUL RESULTS OF VIEWING CHRISTIANITY AS ETHICS ONLY

(1) If Christianity is primarily a moral system, there would have been no need for Jesus Christ coming into this world. God revealed the moral principles through the prophets.

(2) It leads some to conclude that they can save themselves. There are persons who think they live such good lives that they should be regarded as Christians. This view is so prevalent that Webster's dictionary gives the following as a colloquial definition of Christian: "A decent, civilized, or respectable person."

But the Scriptures show that a Christian is a cleansed sinner, and the world may consider as respectable many in-

dividuals whom God still views as unclean sinners.

It is a terrible error to think of Christianity as simply an ethical system, and thus to view oneself as a Christian because he accepts the moral principles which Jesus binds on Christians. Cornelius was a moral man (Acts 10:1, 2), but he was not a Christian until saved. (Acts 11:14; 15:11)

(3) It has led some to feel that Christianity is useless. The leaven of the Gospel has so elevated the moral tone of certain sections of society that these persons feel they can be moral without holding to the Christian faith.

Viewing Christianity as being primarily a system of morals, they repudiate the Christian's faith in God and Christ, but try to hold to some of the moral principles of Christianity. Sooner or later life reveals that Christian morality collapses in a society which has repudiated the foundations of the Christian faith. Be that as it may, some think that Christianity is now useless for they feel that men can be taught to be good without it.

(4) It has led some to feel that Christianity is in the same class with other religions of the world, which they feel, are about as good as Christianity, because they usually hold to at least some of the moral principles that Christ binds on Christians.

"At a banquet in Boston to the Chinese embassy, a distinguished literary man quoted the maxim of Confucius: 'Do not to others what you would not that they should do to you.' On that remarkable occasion when heathenism and Christianity were confronted before the world, he evidently intended to



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intimate that the morality taught by heathen philosophy is the same with that taught by Christ. This represents a type of thought which has acquired currency as an argument against Christianity. The argument is, that all the more profound philosophies and religions of the world recognize with more or less distinctness the same principles of morality; that therefore Christianity is merely one of the religions of the world and has no pre-eminent claim to a divine origin . . ."

(The Kingdom of Christ on Earth, Yale Theological Seminary, October 24, 1874, by Harris.)

Concerning the effort of some to match the morality of the Christian faith with the morality of other faiths, the following observations may also be in order:

(a) The most unique thing about Christianity is Christ and the redemption wrought through Him. Other systems may claim to have some saviour, but only Jesus is the true Christ and Saviour.

(b) These other systems are to be judged not only by the truth which they may contain, but also by the truth which they left out and which Jesus includes.

(c) They are also to be judged by the error which they included. Christ left error out of His teaching.

(d) Christ embodies morality on a firm, authoritative basis — God's character and revealed will. It is one thing for a philosopher to point out good moral ideas, it is another to show that they have authority over human life since they are rooted in the will of God.

(e) Christ furnishes a higher degree of motivation than others. Lecky, a non-Christian, speaks of Christ as not only presenting highest ideals, but also of furnishing the greatest motivation to their accomplishment. He writes as follows:

"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love; and has shown itself capable of acting on all ages, nations, temperaments, and conditions and has not only been the highest pattern of virtue, but the highest incentive to its practice; and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists. This has been the well-spring of

whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution, and fanaticism which have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

(3) WHO IS A CHRISTIAN?

Christianity is first of all the message of redemption through the Lord Jesus Christ. Salvation from sin, forgiveness of sins, is its fundamental theme. As Paul wrote: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:3-7)

Christianity, therefore, is not the result simply of a revelation by God of moral principles, but the result of God's love which led Him to give His only begotten Son, that believers might have life everlasting (John 3:16). The three "R's" of Christianity are revelation, redemption and the reformed life.

(1) A Christian is a disciple and follower of Jesus Christ (Acts 11:26). Christ is not a disciple of Himself. He is the Master.

(2) A Christian is one who has been translated out of darkness into the kingdom of Christ (Colossians 1:13). Christ was never in darkness.

(3) A Christian is a redeemed sinner (Titus 2:11-15). Christ was not a sinner.

(4) A Christian is an individual who has been born again, of water and of the Spirit (John 3:5). Jesus had no need to be born again.

(5) A Christian is a member of the new covenant. He has accepted Jesus Christ as Mediator. Christ needs no mediator, instead He is the mediator of the new or everlasting covenant. (Hebrews 12:24)

(6) A Christian is a faithful child of God who has become a child, by adoption, through faith (Galatians 3:26-27). In one sense all men are chil-

dren of God by creation, but not all are children of God by regeneration.

You need to be a Christian. You need to realize that you are a sinner, and that through the blood of Christ, you can become a Christian. Cease trusting your assumed goodness, and accept His grace according to the conditions on which He has extended it.

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Be watchful of thy body, if thou would rightly exercise thy mind.

—Descartes.

Reading is to the mind what exercise is to the body.

—Joseph Addison.

The milk of human kindness never curdles.

We cannot do everything at once, but we can do something at once.

—Calvin Coolidge.

There is no security on this earth. There is only opportunity.

—Douglas MacArthur.

God's promises are always broader than our prayers.

Pray as though it all depended upon God, and then work like it all depended upon you.

Killing time is spiritual suicide.

Every one of us lives under one of two tents — Con-tent or Discon-tent.

There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.

—Hindu Proverb.

If every fool wore a crown, we should all be kings.

—Welsh Proverb.

The lips that curse shall want bread.

—Polish Proverb.

The accomplice is as bad as the thief.

—Portuguese Proverb.

He who is busy criticizing the faults of his friends has no friendship in his heart.

—Sinhalese Proverb.

The cobra will bite whether you call it cobra or Mr. Cobra.

—Indian Proverb.

Follow the copy though it fly out the window.

—Printer's Proverb.

When some people yell for tolerance, what they really want is special privilege.

—Garner (Iowa) Leader.

Tobacco slows the reflexes, and any advertising which says it helps an athlete is falsehood and fraud.

—Knut Rockne.

God buries his workmen but carries on His work.

—John Wesley.

The business of the preacher is to comfort the afflicted and to afflict the comfortable.

He who has but a single word of Scripture and is unable to make from it an entire sermon ought never to be a preacher.

—Martin Luther.

There is no right way to do a wrong thing.

Walk boldly and wisely in the light thou hast; there is a hand above to help thee on.

—Quaker Proverb.

Keep thy tools ready and God will find thee work.

Any man can stand up to his opponents; give me the man who can stand up to his friends.

—William Gladstone.

Whereas, among labourers and others, that ungodly custom of swearing is too frequently heard, to the dishonour of God and contempt of authority, it is ordered that profane swearing shall be a sufficient crime to dismiss any labourer. (Posted during building of St. Paul's Cathedral.)

—Sir Christopher Wren.

We should give as we would receive, cheerfully, quickly and without hesitation, for there is no grace in a benefit that sticks to the fingers.

—Seneca.

The last war brought a lot of displaced persons; the next war will bring a lot of dispersed places.

—Grit.

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Zondervan Firm Completes Twenty Years Service

TWENTY YEARS have elapsed since two enterprising young men stored the back bedroom of their parents' farm house full of religious books purchased at bargain prices.

The parents were Ma and Pa Zondervan.

The boys were Pat and Bernie, ages 20 and 22 respectively.

The farm house was located at Grandville, Michigan, eight miles southwest of Grand Rapids.

The Zondervan Publishing Company will celebrate its twentieth anniversary during 1951, looking in *retrospect* upon a phenomenal growth from these humble beginnings . . . and *forward* to continued expansion for presenting Christian truth through the medium of the printed page.

The partners started with practically no experience in the publishing business and very little money. But they had big ideas, a broad vision, an amazing capacity for hard work, a sincere desire to serve the Christian cause . . . and a small mailing list.

They have specialized through the years in the manufacture and distribution of books devoted to the evangelical point of view, in contrast to other concerns who feature liberal and modernistic literature.

At one time the boys seriously considered becoming preachers and have always regarded their publishing work as a ministry.

A beautiful brochure, just published as part of their twentieth anniversary celebration, contains the following explanatory statement:

"In organizing their partnership, the brothers were motivated by a desire to engage in the ministry of presenting Gospel through the medium of the printed page. Reared in a strict Dutch home where the Bible was read after every meal, where the Word of God was honored continually and where the eight children were taken to the House of the Lord every Sunday by God-fearing, conscientious parents, it was no wonder that the interests of the two oldest sons were directed to



Pat and Bernie Zondervan examining a copy of Lange's Commentary.

this type of ministry — certainly the call of God upon their lives."

During the early days of their undertaking, they were sometimes accused by other companies of violating the ethics of the publishing profession. The charges had to be written off as youthful pomposity. They seemed more interested in selling books than observing ethical niceties. Today they command the respect of their competitors.

After selling and emptying the bedroom of the books purchased at bargain prices, the Zondervan brothers had sufficient money to print their first title. Illustrative of the virile Christian faith imbibed at the knees of their parents, they chose a book translated from the Dutch, entitled, "Women of the Old Testament," by Abraham Kuyper.

The name Kuyper was a household word in their farm home because of his attainments as a theologian and political leader of the Netherlands. Even though Prime Minister of his Country, he was first of all a Christian and a Seminary instructor. The book carried the following dedication in its opening page:

We, the publishers
affectionately dedicate this our first book
publication to our loving
MOTHER
from whom we received an early
training to follow in the footsteps
of our Savior

In 1932, the boys graduated from the back bedroom, to an empty store building on a side street in Grand Rapids. They later moved to a two-story building where approximately 100 employees are now required to handle the business.

A five-story building was recently purchased in the heart of the city, into which the company expects to move, as part of the 1951 expansion program.

Zondervans are now offering the trade thousands of titles — including such monumental works as Lange's 24-volume Commentary on the Holy Scriptures; Gray and Adams Bible Commentary; Fausset's Bible Encyclopedia . . . and hundreds of other titles.

The organization is to be congratulated for its fine record of achievement — but more especially, because like Paul, it has "kept the faith."

FOREIGN MISSIONS

GUAYAMA

PUERTO RICO, once an outpost of the Spanish colonial empire, has in the twentieth century become the scene of a far-reaching missionary program ... which is conquering more souls with the Gospel than even the Spaniards were able to add to their domains.

Here, in a gorgeous tropical setting where the frowning bastions of Old Spain overlook the sea, live multitudes of poverty-stricken, overcrowded, poorly housed, undernourished people whose children are without proper clothing and often go to bed hungry.

Substandard living conditions, malnutrition and disease are an accepted part of their lives. The suffering of those who live in the interior can scarcely be described. Their spiritual darkness is appalling.

But these precious people are responsive to the Gospel. Foreign missionary work prospers among them.

More than 150 Defender Churches dot the densely populated Island from one end to the other — all of which are under the leadership of native pastors and trained workers.

The headquarters of this ministry is at the Defenders Theological Seminary in Rio Piedras, Puerto Rico. Here men and women are trained for Christian leadership. Here the work of soul-winning and church-building is coordinated.

Nearly all Puerto Ricans are poor, but God has prospered the Defender mission field spiritually. Motivated by an evangelistic urge that has not abated in two decades, native workers go out to win their own kind to

Christ. Puerto Rico has been, during these years, the scene of a perpetual revival.

Trained natives make the best missionaries. They know the language and customs of the people. As souls accept Christ, congregations grow and interior worship-centers are organized. Today a network of churches and chapels over-spreads the Island ... and the Gospel is heard nightly by multitudes.

THE FIRST DEFENDER CHURCH

The first Defender Church of Puerto Rico, established in the town of Guayama, is illustrative of the indigenous process by which the work has grown from a nucleus of believers to thousands.

Guayama is regarded as one of the most beautiful cities in the West Indies. Tourists refer to it as the "most American city on the Island."

Situated on the southern coast of Puerto Rico, it has a population of approximately twenty thousand. With its central plaza, graced by high arching palms and neatly clipped hedges, it is

indeed a lovely place. Facing north in the plaza, one's attention is drawn to the huge mountain range, extending the full length of the Island, like the backbone of a sleeping giant.

The sparkling blue waters of the Caribbean Sea meet the gaze as one turns southward. Such impressive natural beauty remains forever etched in the memory.

More than 20 years ago, a small congregation, established with great difficulty, was meeting for worship services in Guayama. Lacking effective leadership, dissension flared within its ranks, and the group was torn by conflict. The situation got completely out of control.

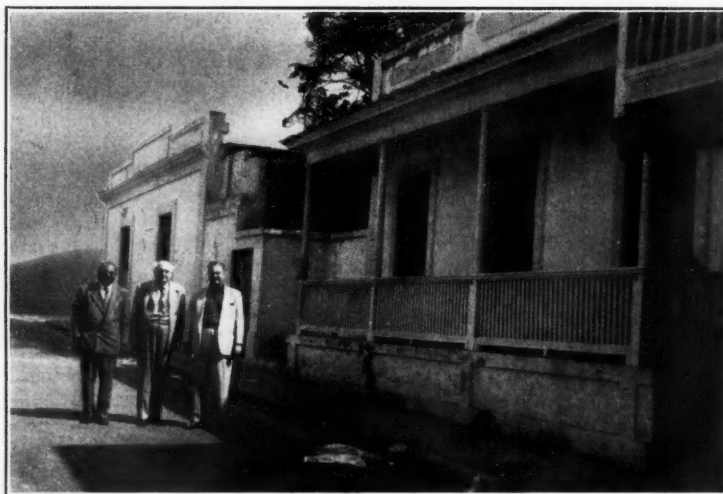
Dr. J. F. Rodriguez, now general superintendent of Defender Missions in the Spanish-speaking world, was at that time preaching in the town of Ciales. A burden came upon him for Guayama although the place was a great distance away. He resolved to go there at the first opportunity.

Upon arriving in the coastal city, the whole disgraceful situation became apparent. He understood why the Holy Spirit had led him there.

Adopting a constructive program for healing the breach, he determined not to side with any of the dissidents and began at once preaching in the open air. Outsiders and members of both factions came to the meetings. A revival was soon under way.

A small but solidly organized congregation was established. It was this group that first invited Dr. Winrod to the Island over 20 years ago to conduct a preaching mission. It would have taken prophetic foresight at that time, to envision this indigenous Church as being the first of over 150 worship centers that would follow later.

It is almost unbelievable, but true,



Side view of the new Guayama Church building at the left ... with parsonage at the right. The figures in the picture are Dr. Rodriguez, Dr. Winrod and Dr. Ubarri.

that meetings have been held every night by the Guayama Defender Church throughout these intervening years — every night, without a single exception.

During this time, the congregation has worshipped in a small, rented location on a side street. A larger building, centrally located, has been needed for several years.

An excellent property was recently made available to the Defenders' organization a few blocks from the plaza, consisting of two connecting buildings, formerly used as a school and residence.

Arrangements were made to purchase this property a few days ago, on a payment plan which makes immediate occupancy possible.

One building will be ideal for worship services . . . and the other for a parsonage. A photograph of both buildings appears with this article.

DR. J. R. UBARRI

Dr. J. R. Ubarri, a native Puerto Rican, is pastor of this congregation. He is also director of the Southern District of the Defenders missionary ministry in Puerto Rico. His responsibilities are great. By the grace of God and the anointing of the Holy Spirit, he is faithfully upholding the traditions of the Movement and winning souls in substantial numbers.

This good man was converted at an early age. As a young man, a consuming desire came over him to do missionary work among his own people. Doors of service quickly opened.

Dr. Ubarri later came to the United States to finish his education . . . and graduated with honors in 1937. After a short evangelistic tour, he returned to his beloved Puerto Rico. He speaks both English and Spanish.

For eight years, Dr. Ubarri has been the faithful leader of the struggling congregation at Guayama. Many problems have risen, but the Church has enjoyed steady progress in both numerical strength and spiritual growth.

Today, there are eight missionary outposts — Defender worship-centers in the interior, adjacent to Guayama. Dr. Ubarri is an energetic organizer and evangelist, and has succeeded in

establishing this group of native Churches which resemble eight links in a chain.

A letter just received at Wichita headquarters mentions especially a newly established work at a place, high in the mountains, called La Pas. Although an infant congregation, it has a Sunday School enrollment of 32 . . . and an average nightly attendance somewhat larger than this figure.

EXPANSION

This program of missionary expansion in the southern part of Puerto Rico, underscores the necessity of a strong Gospel anchor at Guayama.

The purchase of the buildings shown in the accompanying picture is a step in the right direction — but a step long overdue! Dr. Ubarri is greatly encouraged.

These are *not* the kind of buildings one might expect to find in the United States, but they are ideal in every respect for the Spanish mission field. A fair price and reasonable terms, made the purchase possible. Offerings are now being assembled to meet the next payment.

A special "Guayama Building Fund" has been set up, in which all contributions received for this purpose are being deposited. The Holy Spirit's guidance, coupled with sober business policies in the conservation of funds, assures maximum results on the field.

Defender friends are urged to pray especially for the Guayama Church. Prayer is requested that all payments on the new property will be met according to schedule and without difficulty.

With a building in Guayama sufficiently large to accommodate the crowds, plans are being evolved for making this coastal city an evangelistic center which will sponsor many more outlying stations. The entire region is open and ready for penetration with the Gospel. Tithes and offerings in-

vested in Guayama will add to the harvest of souls there.

Defenders who make it the repository for "treasures laid up in heaven," will be repayed in the joy of knowing they are contributing toward the salvation of many who sit in darkness.

Isaiah's prophecy may be consistently applied to the work at Guayama: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

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BOOK REVIEWS

KNOWING THE SCRIPTURES

By Dr. Arthur T. Pierson ...
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317 pages, cloth binding, price
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HERE IS a reprint of a much-loved classic which can only be described as a veritable treasure house of Bible knowledge. From cover to cover "Knowing the Scriptures" is crammed with facts, helpful rules and methods of Bible study, arranged and presented so logically and succinctly that it will afford enjoyment and profit to all ... whether one be trained in Biblical knowledge or without formal instruction.

Dr. Pierson was a valiant Christian apologist of the past generation, thoroughly evangelical, scholarly and devout. He regarded the Word of God as "self-interpretative," that is, comprising as a whole, all that is necessary for one to understand any of its parts.

He said: "Within the Word may be found a philosophy which interprets its history, and a history which illustrates its philosophy."

The humblest student, if shut up alone with his Bible, as was Bunyan in Bedford jail, may by careful and prayerful searching, emerge like an Apollo, "mighty in the Scriptures."

Every provocative, reverent chapter of this book inclines the scholar to search the Word for himself. Fifty years of study enabled the Author to present laws, principles and methods found by practical use to yield the best fruit for those wishing to understand the Bible.

Readers may judge the contents of the book from an examination of some of its chapter titles:

Supreme Authority of the Word of God
The Prophetic Element in Scripture
Structural Form in Scripture
Numerical and Mathematical Features
The Law of Grammatical Construction
Bible Versions and Translations
Scriptural Precision and Discrimination
Marked Recurrence of Like Language
The Refrain and Chorus in Scripture
Analysis and Synthesis
Comparison and Contrast

Poetic Parallelism
The Place and Province of Parables
The Humorous Element in Scripture
Finding Hid Treasure in God's Word

In the structure and contents of Holy Scripture may be found a triumphant answer to all assaults upon its inspiration and authority. We will do well to imitate the Bereans who "searched the Scriptures daily."

THE NEW TESTAMENT IN CROSS WORD PUZZLES

By Lucille Pettigrew Johnson
... Published by Wilde Company, 52 puzzles with answers,
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A PECULIAR fascination attaches itself upon the person who begins working a cross word puzzle. He is entertained while setting down a few tentative words, finding to his delight that they work with others.

Then, unless his vocabulary is enormous, agony sets in. Some words that occur in his mind will not fit the squares laid out by the "torture expert" who planned the puzzle. Recourse is made to the nearest dictionary. Great is the satisfaction of the puzzle fan, after an hour or so of intriguing toil, when the complicated device is conquered and all words, across and down, match properly.

The peculiar value of the cross word puzzle lies in the fact that as recreation and diversion, it is at the same time constructive and educational. It is ideal for adding to one's vocabulary and storing the mind with information.

Now, an enterprising religious educator, Lucille Pettigrew Johnson, has produced the ultimate in such puzzles—a cross word puzzle book for Christians (and those who need to become Christians). The 52 Scripture puzzles will test the Bible knowledge of ex-

perienced students, and send fans scurrying through New Testament pages in search of answers to fill intriguing squares.

Therein lies this book's unique value. It furnishes entertainment and at the same time forces the students to consult the Bible for solutions. The person who works the puzzles becomes acquainted with 52 incidents and characters.

This is just the book for the Youth Director seeking "something different" to be used at young people's meetings. The puzzles can be mimeographed and distributed to groups, in arranging contests. Or a number of books can be purchased to be used by pairs or singly. Christian families will find pleasure and profit, working out solutions, during winter evenings.

Answers to each puzzle are given in the back of the book.

SHORT COURSE IN BIBLE KNOWLEDGE

Artistic brochure published
by Defenders. Price 15 cents
or \$1.25 per dozen.

"STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.

These words of admonition appear on the opening page of this new and useful Course of Bible study. When its seven topics are studied — and its headings, sub-headings, Scripture passages and comments mastered, the student will have an understanding of every basic doctrine of the Christian religion. The divisions are as follows:

First. God—The Father, Son and Holy Spirit.

Second, Man—Innocent, Fallen and Redeemed.

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Fourth. Redemption, Atonement, Forgiveness and Regeneration.

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BOOKS REVIEWED IN THIS DEPARTMENT MAY BE ORDERED FROM DEFENDERS, INC. ... WICHITA, KANSAS.

Fifth. Justification, Grace, Faith, Prayer and Works.

Sixth. God's Spiritual Kingdom, and

Seventh. The Coming of the King.

This Course may be studied individually or by groups. It will be a boon to those who have never systematized their Bible knowledge . . . and to those who wish to refresh their memories on the fundamentals of the Faith.

SPEAK FOR YOURSELF

By Jessica Somers Driver ...
Published by Harpers, 206
pages, cloth binding, price \$2.75.

SPEECH is such an integrated and habitual part of human life that many fail to realize the importance of words and their right usage.

What would a day be like if one could not greet the members of his family, use the telephone, converse with friends, perhaps dictate a letter or read aloud!

Words are creative, but few people fully understand their power. Speech is a vital part of our daily contacts, yet few make the most of its potentialities.

With a little effort, the average person can develop a more pleasing voice, clearer enunciation, correct pronunciation . . . and express his thoughts with greater accuracy. Speech improvement offers a special challenge to Ministers and Christian workers who rely upon the spoken word in presenting the claims of the Gospel.

"Speak for Yourself" is the most outstanding book of its kind ever to come to the attention of these review columns. Every reader will be better equipped to clothe his thoughts with words and make vocal the ideas he wishes to convey.

The Author has divided the treatise into four sections with chapter headings as follows:

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The Fine Art of Reading Aloud, including often misread Bible verses.

II ESSENTIALS OF EXPRESSION

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SUNDAY SCHOOL

LESSON NUMBER ONE

February 18, 1951
THE DISCIPLES' FAITH
Mark 8:27-38

MEMORY TEXT: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34.

(1) THE KEY WORD OF THE LESSON IS "CROSS."

The question Christ raised at Caesarea Philippi was intended to clear the minds of the disciples of certain false conceptions regarding His ministry. We can be certain that it was gratifying to Him to hear Peter's forthright confession of faith ... but the ensuing conversation showed that the ex-fisherman lacked an understanding of our Lord's true mission on earth.

A well-known preacher once wrote a book entitled "The Misunderstood Christ." The title suggests food for thought. The Son of God was misunderstood in the days of His flesh. He is misunderstood today.

Many people have gained an utterly false impression regarding Him, at Church, by having modernist preachers question His deity and position in the Godhead. A fictitious Christ, unlike the Christ of the Bible, has been manufactured by twentieth-century liberalism.

Peter misunderstood Him.

He was confused by false notions regarding the Messianic purpose — ideas promulgated by Talmudic Jewry. He understood the deity of the Saviour but had a narrow concept regarding His mission.

There lingered with him the idea that Messiah would recruit armies, overthrow the Roman occupation, establish a throne and give the Jews power to rule the world. There was nothing in Old Testament literature to support such a theory. It had its origin in the collection of rabbinical writings called the Talmud.

Peter's faith in such a future was so strong that he impetuously rebuked the Lord for predicting suffering, death and resurrection.

In return, Peter received the sharpest rebuke against a disciple in the Gospel records. Unwittingly, he had allowed himself to be used of Satan in an attempt to dissuade Christ from the Cross and the redemption of mankind. Failing in previous assaults, Satan came subtly, in a tender moment between Jesus and the disciples, and held up a Crown instead of the Cross.

Hence the words: "Get thee behind me, Satan." Temptations to detour the Cross having been avoided before, our Lord discerned the Satanic origin of Peter's protest. His followers had to be braced for suffering. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

The Cross they were told to expect was different from the physical tree on which He would die. It was rather denial of self in the deepest meaning of the word — complete self-abrogation, full surrender to the will of God. It meant pain, sacrifice and earthly loss, but assured infinite gain.

(2) THE KEY VERSE IS MARK 8:36.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The alternative to the self-discipline that results from self-crucifixion, is loss of the soul. This is the clear implication of our Lord's words. It is the Cross, or eternal loss.

Not in the wildest flight of imagination would any of us hope to gain the "whole world." For how much less do some men barter away their souls! Many are willing to settle for only a small part of the world and its goods. Eternity will reveal how vast has been their miscalculation of values.

The incomparable worth of a soul! Its value may be estimated in terms

of eternal existence, under conditions of reward or loss so infinite that we cannot even imagine them. Its worth may be compared with the price of redemption wrought in the gloom and loneliness of Golgotha.

(3) THE KEY FACT: CHRIST IS OUR REDEEMER, AND NO SACRIFICE FOR HIM CAN BE TOO GREAT.

There is pathos in the Master's words, "Whosoever therefore shall be ashamed of me ..."

Considering what He has done for us, it is unthinkable that anyone should be ashamed of Him. Yet many are!

They call themselves Christians but never speak of Him to a friend. They never testify for Him in public or witness to His glory. They are even ashamed to be seen carrying a Bible to Church on Sunday morning.

Today's lesson imposes the question upon each and every one of us — "What have I actually sacrificed for Him?"

LESSON NUMBER TWO

February 25, 1951
PRAYER AND SERVICE
Mark 9:2-29

MEMORY TEXT: "This is my beloved Son, in whom I am well pleased; hear ye him." Matthew 17:5.

(1) THE KEY WORD OF THE LESSON IS "TRANSFIGURED."

The fact that there were three men among the Twelve whose devotion and service merited the formation of an "inner circle" of disciples, should inspire all to be more than ordinary Christians. Peter, James and John were not mere "favorites" with the Lord. They were men who excelled in devotion, faith and obedience.

Their soul muscles were sufficiently strong to stand the spiritual exertions of the transfiguration demonstration. Because of their nearness to Him, they received a revelation which would stamp forever upon them the reality of the spiritual world.

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What the three disciples saw and heard made a profound impression upon them ... and braced them with quiet courage for the test of faith that was to follow. Experiential religion fortifies the soul for the storms of life.

How often we are strengthened when going through a hard place, by being able to look back upon some particular experience when the Lord had revealed Himself in a real way!

There are degrees of transfiguration. It begins with the reception of eternal life by the believer at the time of the new birth ... and becomes increasingly evident as he reaches spiritual maturity. The light which was manifested in Christ comes into expression through the soul of the regenerate mortal.

The true child of God in a center of glory — a *glow-ry*, glowing with the presence of Christ.

Returning to the valley, probably the next morning, James and the three found the remaining nine disciples in an embarrassing dilemma. A desperate father had brought them his boy, hoping they could relieve him of an oppressing demon spirit.

When their efforts failed, unbelieving, conniving scribes launched an attack and stirred up the people. The Master stepped forward and silenced them by expelling the demon and healing the child.

"And the spirit cried, and rent him sore." Demons are real. They are intelligent. They are emissaries of Satan. (See Ephesians 6:12)

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(2) THE KEY VERSE IS MARK 9:24.

"Lord, I believe; help thou mine unbelief."

"'Tis useless concealing from Thee, O Thou mysterious, mighty Healer, the unbelief that still struggles in this heart of mine; but that heart bears me witness that I do believe Thee; and if distrust still remains, I disown it, I wrestle with it, I seek help from Thee against it." — *Trench*.

Two things are remarkable here:

First. The felt and acknowledged presence of unbelief, which only the strength of the man's could have so revealed to his own consciousness. Here is an example of faith sensing the need of more faith.

Second. An appeal for help against unbelief so deeply deplored. Here is recognition of a power in Christ more glorious than anything besought for his poor child.

Defender ... 29

Faith is positive. Unbelief is negative. God can work only through a positive attitude.

(3) THE KEY FACT: TAKE YOUR MOUNTAIN-TOP EXPERIENCE INTO THE VALLEY.

The glory of that hour when the veil was drawn aside and heavenly radiance shown forth from the countenance of Christ, remained with the three disciples forever. Of that we may be certain. The glistering garments merely reflected the glory from His face.

What must have been the feelings of the faithful three as they walked down the slopes of Mount Hermon! The glory lingered with them. This is evident from the spiritual victories that followed. They carried their mountain-top experience into the valley, and this offers a valuable lesson for us today.

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Please, Dr. Swain, may I read that booklet all over again? May I share the blessings from it with others? How I wish you could spare me that booklet and others, too. There are friends who wish very much to read, but I'm sorry that that Pastor who loaned it to me, now lives across the sea. Besides, he had commented on its always being borrowed by Christians like me, who have had some doubts about modern miracles. Thank you for writing these much needed proofs.

I shall like it much if you can send me a few of your spiritual reading materials. Thank you for taking the trouble, and I'm praying that the Lord will bless and use you as already in your life.

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LESSON NUMBER THREE

March 4, 1951
A WAYSIDE LESSON
Mark 10:35-45

MEMORY TEXT: "Whosoever of you will be the chiefest, shall be servant of all." Mark 10:44.

(1) THE KEY WORD OF THE LESSON IS "SERVANT."

The tenth chapter of Mark opens with an announcement of Christ's departure from Capernaum, and the beginning of a journey down the east bank of the Jordan river toward Jerusalem. A variety of situations and wayside ministries are described.

Today's lesson describes an incident, illustrative of the depths of self-interest, guile and spiritual ignorance which may exist in the hearts of those who live near the Christ.

Along the way the disciples were given advance warnings of tragic events looming in the future. (Mark 8:31; 9:12; 9:31; 10:32) It is surprising to find them still dreaming of an earthly kingdom, and bickering over preferment of positions. Instead of drawing closer together, they disputed among themselves as to who should be greatest. (Mark 9:34) James and John nominated themselves to what they regarded as desirable offices.

True Christians desire places close to their Lord, but the context suggests that these disciples had in mind a kingdom with boundaries. Even upon the verge of His ascension, some were still asking about that kingdom. (Acts 1:6) The Talmudic idea of Jewish supremacy was practically incurable.

Jesus asked James and John if they could drink of His cup and be baptized with His baptism. They answered: "We can."

To drink of a cup in Scripture is a figure for getting one's fill of either good (Psalm 16:5; 23:5; 116:13; Jeremiah 16:7) or of ill (Psalm 75:8; John 18:11; Revelation 14:10). The term as applied to James and John referred to suffering.

As for James, he was the first of the apostles to pass through martyrdom, a baptism of blood, according to Acts 12:1-2.

As for John, after passing through the terrors to which the infant Church was exposed at the hands of the Jews, he became a victim of bitter persecution at the sunset of life.

Jesus told them, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."

No doubt when their sufferings came upon them, they remembered this prediction and were strengthened for the ordeal. They were, by that time, heartily ashamed of their earlier selfish request. The experience reminds us of Paul's words: "If we suffer, we shall also reign with him."

Christ used the incident and the dissonance which followed, to explain where true greatness lies. "Whosoever of you will be the chiefest," said He, "shall be servant of all."

(2) THE KEY VERSE IS MARK 10:45.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Sacrificial service is written into the very foundations of Christianity. This is exactly opposite to earthly kingdoms, wherein superiors exercise an acknowl-

edged authority over inferiors. He that goes down the deepest in self-denying humility shall rise the highest ... even as the blessed Saviour, whose abasement and self-sacrifice for others transcending all, gives Him a rightful place above all!

The Master Himself set the example. The Served came to be the Servant. His last act was the grandest service ever beheld in the universe: "He gave his life a ransom for many."

(3) THE KEY FACT: CHRIST'S KINGDOM NEEDS GREAT CHRISTIANS.

Every Christian should take inventory of his capacities for service and seek to increase them. Since true greatness can be measured only in terms of service rendered, the humblest believer can attain highest rewards by availing himself of every opportunity to occupy the place of a servant. Willingness to serve, rather than visible results, counts most in the sight of God.

LESSON NUMBER FOUR

March 11, 1951
CHRIST DEMONSTRATES
AUTHORITY
Mark 11:11-23; 12:28-31

MEMORY TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37.

(1) THE KEY WORD OF THE LESSON IS "FIG TREE."

The opening statement of today's lesson concludes Mark's account of Christ's triumphal entry into Jerusalem. Thereupon, He spent several hours observing what was going on in the temple area. The sights nauseated Him. There is significance in the words that He "looked round about upon all things."

What thoughts of righteous indignation must have flooded His soul — to see divine worship thus commercialized by professional money-changers.

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and animals for sacrificial purposes would have to be made.

Jewish money-changers sitting in booths, representing leaders of the Sanhedrin, handled the rate of exchange . . . and arranged a "rake-off" on each transaction for their masters. A profit was made each time Roman coins were changed into Jewish money. By this means, the high priest and his political henchmen were able to accumulate great wealth.

Jesus retired to quiet Bethany for a night of prayer. Returning on the highway, next morning, a barren fig tree was sighted. He cursed it and the record says, "the fig tree dried up from the roots."

This was no partial blight, leaving life in the roots. It destroyed root and branch. Matthew 21:19 says it withered away as soon as cursed.

Bible expositors know that the term fig tree stands for Jewry in Biblical symbolism.

Our Lord was on His way to Jerusalem — to the temple, which was the chief center of Judaism. He was about to deliver the hardest blow of His earthly career. Jewish leaders would promptly demand His death.

The cursing of the fig tree meant that Judaism had outlived its usefulness. God was through with it!

A new dispensation was being born. The new wine would have to be put into new bottles. A new patch could not be safely sewed upon an old garment. See Mark 2:21-22.

The hurricane that struck the temple court was not an unrestrained outburst prompted by anger. If so, it would have occurred the evening before. Jesus acted with considered judgment in at-

tacking the money-changers. His plan had been carefully thought out in advance.

"Not by this slender whip, but by Divine Majesty was the ejection accomplished." Goettus.

His bold action led to a direct challenge by Jewish leaders, as to the source of His authority. (Mark 11:28) They began a systematic counterattack. Certain of the Herodians were delegated to "catch him in his words."

The person who approached Him in today's lesson was "one of the scribes." Whereas previous opponents had been unfriendly, it was now thought best to pit Him against one who appeared to be impartial. Failing even in this way to trap Him, they began to plot openly against His life.

(2) THE KEY VERSE OF THE LESSON IS MARK 11:18.

"All the people was astonished at his doctrine."

People distinguished Him from the scribes by the authority with which He spoke. They were impressed because His words carried with them the force of finality. They sensed a new expression of power in His speech. This authority was especially evident in the last public utterance of Christ during the week of His passion.

The question asked Him in today's lesson was debatable. Those behind the interrogation thought to discredit Him in a public way. He answered without hesitancy as one who knew, without a shadow of doubt. Loving God and one's neighbor is a summary of the law and more — for these two commandments require a frame of mind which leads to the keeping of the whole moral law. From that time "no man durst ask him any question."

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The people loved Jesus, because there is such a thing as an innate need for authority. It has been said that the heart needs rest as well as quest. Yielding to Christ's worthy leadership is a thing of self-respect and honor.

(3) THE KEY FACT: GOD'S HOUSE IS A PLACE OF PRAYER.

It is plain from today's lesson that the sanctuary of God, consecrated and set apart for divine worship, may be put to perverted uses. We look with scorn at pawnbrokers in the temple in Christ's day, but they had more place there, than some of the perversions that interfere with true worship under Christianity.

The house of God is a place of prayer, and it is a sad thing to see it used for other secular uses, often amusements and recreations of a worldly nature. After repeated and confirmed rejection by the temple leaders in Jerusalem, Jesus said at last, in deep grief: "Jerusalem, Jerusalem . . . behold your house is left unto you desolate."

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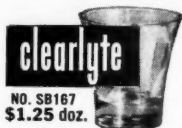
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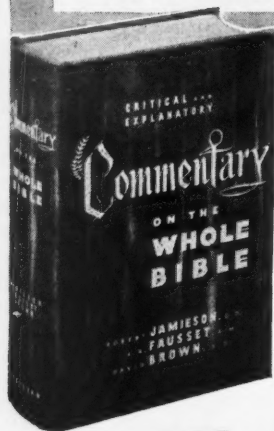
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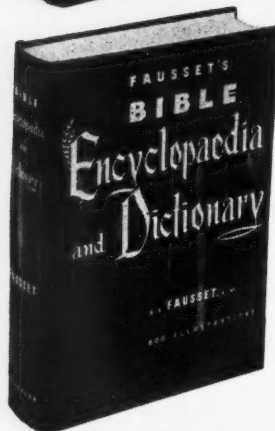
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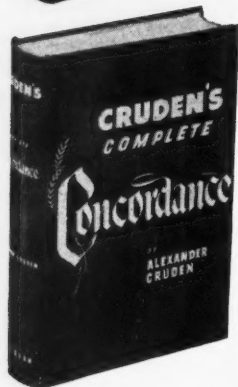
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